The Priest

Edited By Priests For Priests

C. C. Knobelach, Baltimore

Cardinal Gibbons Meets the President

July, 1953

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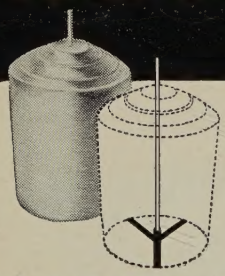

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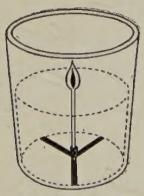

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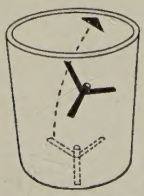

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Currente Calamo

Another 'Ex'

THE following is information concerning ex-priest Jose Fernandez.

Fernandez was a Dominican priest and a member of the Philippine Province of the Order of Preachers, who was stationed for a number of years in various churches in the Archdiocese of New Orleans.

In July, 1938, he left his Order after he refused to accept an assignment from his superiors to return to the Philippine Islands. At that time he attempted civil marriage with a widow. After an absence of several years he returned to New Orleans and established himself in the grocery business, but apparently the business and his marriage proved failures, for he lost the business and was deserted by his legal wife.

In November, 1940, Fernandez declared himself repentant and requested reconciliation with the Church and reinstatement as a priest. He procured a civil divorce and was advised and agreed to take up residence in a certain Benedictine Monastery that offered him hospitality as a penitent.

In September, 1942, Fernandez joined the United States Army as a private. Eventually he reached

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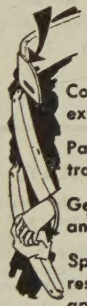

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the rank of Sergeant, apparently in the Intelligence Service, and in the meantime continued his efforts to return to the priesthood.

In the Spring of 1945, Fernandez appeared in Pennsylvania where he was adopted, "ordained," and given an assignment by the Presbyterian Church. According to newspaper reports published at that time, he had attempted marriage for a second time. He went about various communities in Pennsylvania, was advertised as a former priest, and spoke in various Protestant churches.

As a religious Fernandez is, of course, regarded canonically as an apostate from his Order and automatically expelled from the Church by his attempted marriage.

Fernandez received greatest publicity when on March 17, 1946, Walter Winchell in his weekly radio broadcast mentioned that a "Roman Catholic priest of New Orleans converted to Protestantism and now serving in the Presbyterian Church in Philadelphia," was giving a series of talks about his experiences.

What prompted Winchell to come along with this "news flash" eight years after Fernandez left his Order has never been explained. For a couple of years, Fernandez seemed comparatively inactive. Apparently he is now traveling pretty widely throughout the country giving talks against the Church. Most recent inquiries about him which have come to us have been from the states of California and Washington.

THE PRIEST **JULY, 1953** **VOL 9, NO. 7**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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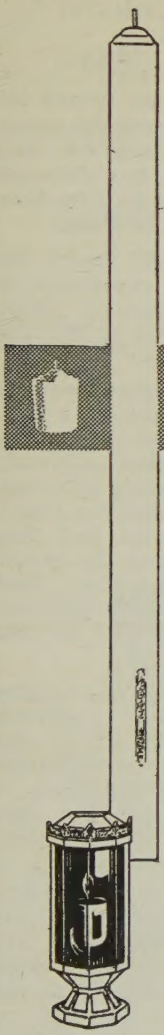

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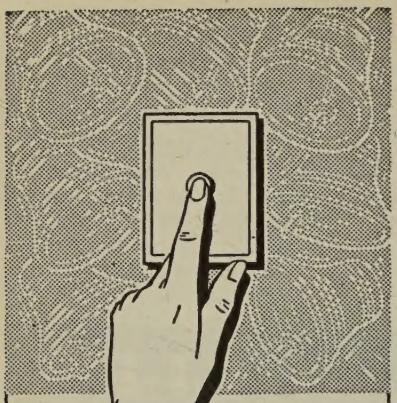

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Afternoon Mass

LAST holyday as we turned for the Gospel and faced the empty pews at 5 o'clock Mass, we could hardly help thinking how different the attendance would be if the hour were 5 p.m. instead of 5 a.m.

According to an NC report, the English Hierarchy's experiment in allowing evening Mass on Ascension, an ordinary working day, was a tremendous success.

The morning Masses were as well attended as usual for a holyday of obligation, yet the evening services were packed—obviously with workers who would not ordinarily have been able to attend. Many priests reported that they had never before seen the church so crowded on a weekday. Those wanting to receive Holy Communion were required to fast for four hours beforehand.

In this country, Archbishop Keough of Baltimore celebrated the first Pontifical Mass to be sung after noon in the United States. Bishop Connolly of Fall River recently celebrated the first night Mass in the history of that diocese.

We understand that there is an afternoon Mass in St. John's Church, downtown Philadelphia, and Archbishop Rummel of New Orleans, by way of a year's experiment, has just given all his pastors permission to celebrate an evening Mass on holydays of obligation excepting Christmas and New Years. The Mass must be between 4 and 8 p.m. Larger congregations may have two such evening Masses at the discretion of the pastor. One evening Mass is allowed on first Fridays "where it would be practically impossible for large numbers

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to attend morning Mass and receive Communion." (There are other instances, we have heard—but not yet verified—in other places.) In his letter, Archbishop Rummel commented on the falling off in Mass attendance on holydays of obligation. It is only half the attendance at Mass on Sundays—probably due to work and the attendance of many children in public schools.

Far from being inclined to restrict or withdraw the permission, the Holy See has recently extended it. A decree of the Sacred Congregation, received at NC by radio on June 13, now permits celebration of evening Mass aboard ship. The Ordinary competent to grant the permission is the Bishop of the diocese in which the ship's regular home port is located.

Madonna of the Diaper

NO, we are not trying to be facetious when we call your attention to the Madonna of the Diaper. Fact is we just heard of it ourselves—with some amazement!

This is another name for the painting, Our Lady of Nazareth. An "Unusual Madonna" indeed, as Father Maurice Grajekski calls it, in "The Franciscan Marian Cult in the U. S. in our Time," one of the studies in the recently issued *Proceedings of the Franciscan Nation-*

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al Marian Congress (Burlington, Wis.). The Congress itself was last held October 1950 at the Franciscan Monastery in Washington, D. C., in acclamation of the Definition of the Assumption; to our knowledge this is the first appearance of the papers and studies which made up the academic sessions.

As for Father Maurice's paper—we learned among other things that at Siena College in Loudonville, N. Y., there is a "Lending Rosary Rack" hanging from the chapel wall from which forgetful or careless devotees may borrow (and, we trust, to which they return) rosaries; that within the last ten years an old and lovely Marian custom has been revived and adapted to modern usage — across from the church at Singac, N. J., Fr. Giles Lawler has erected a shrine to Our Lady of the Highway (the old Roman Santa Maria della Strada) at which passing motorists may stop for a prayer. A medal has also been struck which shows Mary in the guise of a pilgrim and circling her figure bears a fitting petition: "Lady of the Highway, be with us on our journey; for all thy ways are beautiful and all thy paths are peace." Especially for this devotion Fr. Marion Habig has written a series of prayers for a safe journey based upon the seven journeys of Mary as recorded in the Gospels.

We have, of course, picked up here only a few lively bits of information; and in all fairness we must recommend the book to you

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as a piece of sober and solid scholarship. Its theme might be in Fr. Maurice's quotation: Anima franciscana naturaliter mariana. There are articles on the immortality of the Blessed Virgin in the light of Sacred Scripture (by Fr. de Gugliemo); on the relation between death and sin in medieval theology (by Fr. Brady); two articles on the cult of the Assumption in the U. S. (by Frs. Habig and Grajewski); studies on St. Irenaeus, St. Anthony of Padua, and St. Lawrence of Brindisi (by Frs. Moholy, Huber and Sonntag); an article on the Marian tradition in the exegetical works of Franciscans (by Fr. May); and a final paper on the Papal Definition of the Assumption by Fr. Plassmann.

The Franciscan School, as is well known, has from its very inception championed the Dogma of the Assumption and, for that matter, taken as its special task and privilege the honoring of Mary the Mother of God. Father Maurice calls to our attention the motto of the Franciscan Masters: "Quod excellentius est attribuere Mariae." Our Blessed Mother no doubt looked down with love and joy upon the ceremonies held in her honor by her Franciscan sons at the famous Monastery in Washington.

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The Pope's Opinion

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Continued on page 547

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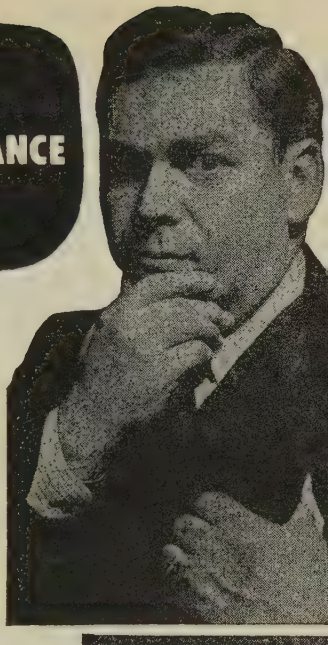

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The Priest

Vol. IX JULY, 1953 No. 7

Editorial Comment

Head of the Church in America

CARDINAL GIBBONS has perhaps already become something of a legend — fabula de te narratur—his figure shadowy and unsubstantial like the other shades of the great. One does them all *in globo* a kind of dumb reverence, in their presence becoming dimly aware of greatness without knowing quite in what the greatness consists. As he parades ceremoniously through his personal pantheon, a man may stop before the image of the great Cardinal Archbishop of Baltimore and pay his uncertain respects. He feels somehow that he should; here he is not unlike the Athenians who erected an altar to the unknown god, or the practical Romans who felt safer in propitiating a *genius loci,* or even the simple Italian peasant who tips his hat to the statue of Giordano Bruno! So it goes. The enlightened few have taught the many to reverence another few, though the many are often enough content to make a blind act of faith and let it go at that.

The more's the pity. The loss is always that of the individual who might have profited by a closer acquaintance: gained some clearer view of reality, some deeper insight into human nature, some better knowledge of self, and been stimulated and inspired. To choose at random, what a pity to prattle about Newman without ever having opened his pages. To narrow down the issue, what a lamentable loss on half a dozen scores not to know something of the role played by Cardinal Gibbons in American church and civil history—this man who was called "head of the Church in America" and was something of the sort in reality, although the outspoken and hardly sympathetic McQuaid, Bishop of Rochester, prophesied irritably, "The good little man can't see that he is making himself ridiculous. He will go so far that somebody will have to call him to order."

That the "good little man" never made himself ridiculous but continued to manifest the

most remarkable good sense during one of the longest episcopates in American history is the contrary fact. And this in spite of the unique and difficult position which he occupied over most of those years, friend of Popes and Presidents, archbishop of a large see, adviser to his fellow bishops, spokesman for fellow Catholics, inevitably and often unwillingly the center of the storms that raged in what was really the formative period of the modern Church in the United States. He not only represented and stood for Catholicity in the eyes of the public but in fact he was often the delegate of the Holy Father though he had possessed that title but briefly during the course of the Third Plenary Council of Baltimore. Both Church and State turned to him and he served both admirably.

Fortunately, no one need any longer be ignorant of the career of this slight and frail little man who cast so long a shadow, nor, for that matter be unacquainted with the unique personality that forced itself to the forefront of the American scene. The story of the son of Irish immigrants who died as a prince of the Church has now been reverently and painstakingly told in the most scholarly fashion.* It affords both interest and inspiration and it furnishes the reader with an overall view of the backgrounds of the Church of twentieth century America, as it emerged sometimes uncertainly at the cost of controversy, bitterness, and intrigue, but also as the result of deep devotion and sacrifice. The fact is that the life of Cardinal Gibbons and the story of American Catholicism rather neatly coincided for half a century. The Cardinal, had he been a vain man, might have looked back with some complacency at the work of the Third Plenary Council, the cordial relations of Church and State in America, the foundation of the Catholic University, the social legislation of Pope Leo XIII, the new prominence of the Church on the American scene, precisely its "Americanization" and its more wide-spread acceptance, all this; and mused in Vergilian terms — "Quorum magna pars fui."

Church and State

It is probably rash to attempt to pick out what was the greatest contribution Gibbons made. Much will be subjective here, some parts rather imponderable. How can one even guess how important was his role in influencing Roman prelates in their American policies? How much good did he do in moderating the actions of his fellow bishops, or even in directing them, upon occasion? What was the "cash value" (a phrase William James made famous) of his public prominence?

The Life of James Cardinal Gibbons,* **by Rev. John Tracy Ellis, Bruce Publishing Co., Milwaukee, 1953, two volumes, $17.50.

Taking, then, a calculated risk, (something, so far as we can recall, his careful biographer passes by) we might hazard that we owe Cardinal Gibbons most for his work in establishing the Church as eminently American, as part and parcel of the American way of life to which it made its distinctive contribution. This was the note he sounded at the time he took possession of his titular church, Sancta Maria in Trastevere; and he often repeated it for almost forty years.

He said at that time: "For myself, as a citizen of the United States, without closing my eyes to our defects as a nation, I proclaim, with a deep sense of pride and gratitude, and in this great capitol of Christendom, that I belong to a country where the civil government holds over us the aegis of its protection without interfering in the legitimate exercise of our sublime mission as ministers of the Gospel of Jesus Christ."

Then, with a practiced eye cocked at the presses of his home land and with full cognizance of Protestant public opinion, he added:

"I presume also to thank him (the Pope) in the name of our separated brethren in America, who, though not sharing our faith, have shown that they are not insensible — indeed that they are deeply sensible—of the honor conferred upon our common country."

Coming at a time when Church and State in Italy and France and Germany were locked in bitter conflict, when for untold centuries Europeans had accepted the fact of union of civil and ecclesiastical power (though it would be hard to define *union*) the sermon had a profound effect both in Europe and at home. All the leading American papers commented on it favorably; and Father Hecker, then editor of *The Catholic World,* gave expression to his belief that Gibbons' countrymen would rejoice at these words spoken "with so much emphasis and bravery."

Encouraged by his wise and devoted adviser, Denis O'Connell, the Cardinal had thus determined to make a major pronouncement on the issue of the relations of Church and State: "a bold affirmation of the favorable results which could accrue to the Church in a land where there was no union of Church and State" (Ellis, 1, p. 312). He stuck to this theme for the rest of his life and he gave it his most famous expression when he wrote in 1909:

"American Catholics rejoice in our separation of Church and State; and I can conceive no combination of circumstances likely to arise which should make a union desirable either to Church or State. We know the blessings of our present arrangements; it gives us liberty and binds together priests and

people in a union better than that of Church and State. Other countries, other manners; we do not believe our system adapted to all conditions; we leave it to Church and State in other lands to solve their problems for their own best interests. For ourselves, we thank God we live in America, 'in this happy country of ours,' to quote Mr. Roosevelt, where 'religion and liberty are natural allies.'"

Protestant America listened carefully and applauded; for it was reassured and its fears were, at least for the time of Gibbons, allayed—the sting was drawn from the Know-Nothing reproach and the A.P.A. innuendo, and the charges of Roman domination and foreign allegiance were deftly turned aside.

American Cardinal

Thus it was that Cardinal Gibbons returned home to a welcome that was American, neither exclusively Catholic or Protestant—an eloquent witness to the fact that he fused in his own person the churchman and the citizen. This unity in quality was recognized shortly after in a striking way when he was asked to give the closing prayer and pronounce the benediction at the three-day celebration in Philadelphia upon the occasion of the centennial of the Federal Constitution in 1887. It was another personal triumph—at a reception given in his honor the distinguished guests were headed by President Cleveland; the Cardinal had been applauded wildly as he stood before the crowd to begin his prayer; the extraordinarily favorable impression created by His Eminence was talked of in Europe, not least of all in Rome itself.

The eulogies that appeared at the time of his death highlight likewise his role as churchman and citizen—from the words of the President to the estimations in the public press. Said Harding (or someone for him): "His long and most notable service to country and to church makes us all his debtors . . . He was the very finest type of citizen and churchman." The New York *Times* wrote: "He was one of the wisest men in the world" and noted that his name "had the majesty of ecclesiastical, moral and intellectual authority." The New York *Herald* declared movingly: "The death of Cardinal Gibbons is more than the passing of an old man and honored churchman. It is the ending of the life of a great American, a fine figure in the national scene. In the sense that Francis of Assisi is everybody's saint, James Gibbons was everybody's Cardinal. No matter what their religious beliefs, Americans who knew him held him in the highest respect and esteem."

What was the secret of this power and prestige? Part of it lay in his winsome personality,

a lot more in the hard common sense he had—"Cardinal Gibbons must have been close to the realities that underlie the structure of the world in order to have gained these tributes," commented Msgr. Kerby. One must also single out his remarkable humility. He sought and took advice from any source though he weighed it carefully. Significant is his remark in later years that he had never met a man from whom he had not learned something. And in that spirit of humility he took rebuke readily. There are letters extant written to him from "inferiors" that are remarkably blunt and frank yet there is no reason to feel that they were not well received. He sought as his model the gentle Francis de Sales and he seems to have imitated him rather closely; for, if at times he seems vacillating and bordering on the weak, there was also in him a surprising core of strength, once he had made up his mind, and courage and tenacity of purpose.

Omnia Omnibus

He is an altogether appealing person, as Dr. Ellis makes abundantly clear. One would like to cite instances of his fatherly or even fraternal solicitude for his priests and his availability to them; or of his solicitude for any priest, like the poor "unfortunate" referred to him by a fellow bishop: he had no place available for him but he would arrange for his board and room for a year at his own expense. Appealing, too, was his acknowledgment of what he owed others, for he seems to have realized that his was not the supreme intellect nor the sole authority, and the reproaches of Bishop McQuaid do not compel credence. Not every man in his position could write as he did of Abbé Magnien in *The Catholic Encyclopedia*: "In my love and veneration for his memory, I may be permitted to add that he was to me, for more than a quarter of a century, a most affectionate, devoted, and faithful friend, and a wise and able counsellor."

That was Gibbons. He knew it was a remarkable admission for an article in an encyclopedia; so personal, so revealing, and from one of his, in view of everything, quite unique rank. One can guess that it caused comment and opened up old controversies and raised issues from the past. But there it was for all to see.

It probably stood for something else to Gibbons other than a mere tribute. He said also of Magnien that he used to remark towards the end of his life: "I have trusted very much and been sometimes deceived; but I know that had I trusted less I would have been still oftener deceived." So it was with the Cardinal Archbishop of Baltimore. He had the common touch and for this reason also his name has been a benediction.—G.J.G.

The Italian Elections

Joseph Collins

Political maturity and understanding of democracy

THE Christian Democratic Party has once again shown itself to be the dominant force in Italian politics. Such is the evidence of the recent elections and that despite the party's losses in some parts of the country. Thanks to Catholic unity, the Christian Democrats have come out of the election as the leading power, the guide for the future of Italy. Over thirty million Italian citizens voted in this election—all those Italians over twenty-one years voting for candidates for the Chamber of Deputies, and those having attained the age of twenty-five, voting for candidates for the Senate as well.

One thing is evident from the recent voting. About ninety-three and eight-tenths percent of the Italian populace capable of voting, exercised its civic right and duty in this crucial election. Some 24,299,546 Italians cast votes in the Senate race, and about 28,386,610 voted for the candidates for the Chamber of Deputies. Most remarkable of all was the fact that nearly one million more women voted than did men.

Such an active participation of Italian citizens in an election seems to point to a maturity and understanding of the value of democracy among the people of that country. So deep was the interest of the people in this election that many citizens who were abroad for business purposes or for vacations, returned to the country in order to exercise their right to vote. And in great part this interest, this conscientious participation of the people of Italy in the elections is due to the indefatigable zeal and effective effort put forth by the Civic Committees of Italian Catholic Action. In every city, in every village, in the islands and in the mountainous regions, Catholic Action groups worked hard to convince the people of their obligation to vote. Again and again they insisted on the need of all the people taking part in this political battle. To them goes the credit of making it clear to the people that the Communists, t h e i r enemies, were organized and zealous, working as an effective unit to form a bloc which would destroy Italian rights and freedom. Hence, they argued—and with much success—it was the duty of the Italian people to be equally zealous in their defense of freedom, a defense best obtained by their exercise of their democratic right to vote.

Slogans can be a help or an interference in an election, for they so often take the place of thought. The Communists used theirs for this latter purpose. Catholic Action countered with such effective slogans as: "Vote now — or you'll never vote

again!" "You had better vote, because the Communists are all going to vote!" That these slogans were helpful is rather well indicated by the results, the number of people who actually did avail themselves of their democratic rights in this matter. There certainly were enough Italians interested in preserving and safeguarding traditional moral and material values from the destructive powers of Communism to use the weapons at their disposal for the defense of these values, the weapons of voting.

Victory Over Communism

The significance of the triumph of the democratic and Catholic forces in Italy is quite evident. The Christian Democratic Party alone received a sufficient number of votes to become the absolutely supreme party in Italy. It was victorious over the Communists and the Socialists, despite their effective pooling of their forces. And those whom the Catholic forces elected to seats in the Senate and Chamber of Deputies, even though their majority is not overwhelming, are, as individuals, more than well qualified for developing the government's plans for the welfare of the Italian people. The hopes of the De Gasperi government for peace with dignity, for international collaboration and justice, all these hopes now have a more solid foundation than before. And too, the battle against forces which would destroy not only Italy but civilization as well is materially assisted by the results of the recent elections.

A break-down of the results of the elections will give a better idea of just what really did happen. The Christian Democratic Party obtained 116 seats out of a total of 237 in the Senate. This means that the De Gasperi Party obtained better than 40.7 percent of the Senate, a majority greater than the combined strength of the Communists and the left-wing Socialists of Nenni. The Christian Democratic Party lost 7.4 percent of the votes as compared with the results of 1948, but gained 4.5 percent in comparison with the Provincial administrative elections in 1951 and 1952. The Minor parties lost ground this time when compared with their status in all previous polings. Right Wing parties, however, gained in strength. For example, the National Monarchic Party obtained 7.1 percent this time in the over-all results of the elections. However, the extremes of the Right Wing, the Neo-Fascists, actually fell back 6.1 percent in June 7th's elections.

As the Senate now stands, pending the decision of the Supreme Court relative to the one million, three-hundred thousand votes still in doubt, the Christian Democrats have 116 seats, the Communists 54 seats, Nenni's Socialists obtained 28 seats, the Monarchists 16 seats, the Neo-Facists 9 seats and the

Social-Democrats of Saragat 4 seats. The Liberals obtained three seats in the Senate and what remains is divided among other minor groups.

Out of a total of 590 seats in the Chamber of Deputies, the Christian Democratic Party obtained 261 places. Allied with the Christian Democrats in the Chamber are such groups as the Social Democrats with 19 deputies, the Liberals with 14, the Republicans with 5 and other minor parties receiving among them a total of four seats. This gives the democratic element in the Chamber a total of 303 deputies or a definite, if somewhat slim, majority.

The Majority Bonus

The Ministry of the Interior has announced that the four allied Center Parties are some 57,000 votes short of the total which would entitle them to the majority bonus — the application of that special law which would raise the Center automatically to 380 out of a total of 590 Chamber seats. On the other hand, however, there remain those 1,300,000 contested ballots which have not yet been awarded to any party. It is worth noting that this number of contested ballots is double that of the same type ballot in the elections of 1948. That such a situation is the result of the work of the Communists and the Nenni Socialists, there seems little room to doubt. Precise instructions were given to the members of both parties to do everything in their power to have the greatest possible number of ballots contested in order to prevent the bonus provision from becoming effective. But the Supreme Court of Italy is to rule on these ballots and to determine just exactly how many of them are to be considered valid. They will then be awarded to the respective parties for which they were cast.

All indications are that about four percent of these ballots will be held as valid. And, at the present moment, the Christian Democrats see a distinct possibility of a sufficient number of votes being awarded to them and others of the Center Coalition to assure them of the application of the bonus ruling and a consequent absolute majority in the Senate and the Chamber of Deputies.

Even with this strong possibility of the awarding of contested votes to the Christian Democratic Party—at least a sufficient number to warrant that party's obtaining the effects of the bonus ruling, there is a development in the recent elections which should be noted. Many votes which could have assured the tenure of majority by the Christian Democrats irrespective of the results of the contested ballots, were dispersed among the candidates of the Monarchist group and the MSI—the Italian Socialists. It was the middle class which was chiefly responsible for this development—the class made up

of conservatives, professional men, officials of government and land-owners who, albeit in good faith, looked for a more vigorous governmental action against the violence of Communist activity. De Gasperi warned that the growth of Monarchic sentiment might well play into the hands of the Communists. For, at least in the present situation, every vote cast for the smaller party meant one less for the Christian Democratic group, the "middle of the road" party which was proving most effective in the restoration of Italy. The Italian Socialist Movement (MSI) insisted that it could check the Communist advance. Many Italian voters, recognizing the place of the Monarchy in Italian culture and history, saw in a movement towards the restoration of a constitutional monarchy a certain means of combatting Communism. The result was that there was some confusion created in the minds of many voters and ballots were cast for the Monarchists or the MSI which, instead of hindering the Communist power, actually gave that party a greater number of seats in government than it would otherwise have obtained. The extreme Left now has seventy more seats than it would have obtained if the new law providing for the bonus allocation could have been brought into play in favor of the Christian Democrats. Under the proportional system the Communists have 143 seats. Under the bonus allocation they would have had only 95. Because the results of the election, despite their giving a majority to the Christian Democrats, were not such as to give a sufficient majority to call into play the bonus provisions, the Communist power, although not extremely dangerous, is sufficient to prove a force which may well be a headache to those who wish to further Italy's good relations with the western world.

Co-operation With United States

Premier De Gasperi has expressed his satisfaction with the results of the election for his own party. He has announced that he will continue the "middle of the road" policy which he has been following. For to him this policy is that of common sense and is, too, the one policy which assures co-operation with the United States and the forces of freedom in the world.

It is unfortunate that a true mandate has not yet been given the Premier's party. As has been stated, the diffusion of votes among other Rightist groups accounts for this. If the decision of the Supreme Court results in a sufficient number of votes going to the Christian Democrats, the mandate will become effective. If the same diffusion of votes results, the Christian Democrats will have a proportional majority, but

will be faced with a more severe problem of furthering their aims than would have been true had not such a dispersion of votes come about.

But, whether the votes were dispersed among the parties of the Right, or whether they went in vast majority to the Christian Democrats, one thing is evident from the results of this recent election. By far the majority of the Italian people recognized the danger in Communism and reacted to it. The security of Democracy, the watchful control of anti-democratic forces, the guarantee of order, the tranquility of the national life and the defense of peace have all been placed by the Italian electors in capable hands. The cruciform shield of the Christian Democrats is evidently regarded by the people as the one force by which their Christian patrimony can be defended and preserved.

The axis of Italian political life rests solidly now on a certainty, on forces determined to achieve a sane and Christian peace in the country and in the world. The vote of the people has indicated their confidence in these forces, in the worth and worthiness of the members of that party striving for such ideals. With God's help and guidance the democratic Center will not disappoint the Italian people who placed such confidence in its sincerity and ability.

"Puritan" Nations Have Most Drunks

The British Medical Journal reports that countries dominated by the "puritan ethic" show the greatest amount of drunkenness. "It is bound to be found in countries such as the U. S. A. and Sweden, which has experimented in prohibition," the Journal says. "These two countries head the list in the first report on alcoholism by the World Health Organization as having the highest proportional number of alcoholics. Italy—the greatest wine-drinking country—having the lowest.

Try Philadelphia

A Boston bookseller, some years ago, was endeavoring to procure from his New York agents two religious works for an episcopal client of his. The books were Dean Farrar's "Seekers after God" and Cardinal Manning's "Confidence in God." There was some delay and the matter had had time to slip his mind, so he was rather surprised to receive the following wire from his agent: NO SEEKERS AFTER GOD IN NEW YORK. TRY PHILADELPHIA. MANNING'S CONFIDENCE IN GOD ALL GONE.

Spiritual Healing

Is the Church of England looking for miracles?

C. J. Woollen

THERE has recently been much discussion in official Church of England circles on the subject of "spiritual healing." Not long ago the Lower House Convocation of Canterbury, an assembly of clergy which has some governance in church affairs, decided to set up a committee to examine and report on it. It was deplored that "unorthodox sects" had drawn people away from religion by putting the practice of healing in the forefront. And it was suggested that a modern revival of "spiritual healing" in the Church of England would help restore the balance.

It would seem that there was some confusion of thought. "Spiritual healing" or physical healing? The argument put forward relates to physical healing, or healing of the body. Spiritual healing is healing of the soul, quite a different thing. And soul healing is the prerogative of the priests of the Catholic Church, whose Divine Founder gave them power to forgive sins in His name when He said: "Whose sins you shall forgive, they are forgiven" (St. John, xx, 23).

This is a power vaguely referred to, it is true, by the Church of England in her "Absolution" prayer, recited at both morning and evening services, and more explicitly in the "Order for the Visitation of the Sick." But the efficacy of any such "absolution" is disclaimed officially in the Church of England's Article XXV, which denies belief in the Sacrament of Penance.

Are the Church of England clergy, speaking of "spiritual healing," but meaning physical, casting somewhat envious eyes at Lourdes and other shrines where cures take place? Do they suspect that miracles of healing attest the holiness of certain Catholic persons and places, knowing that in this the Church of England as a body cannot compete?

"Unorthodox sects" singled out for making a feature of healing include Spiritualism and Christian Science, and there have certainly been claims made of physical cures produced by devotees of these and other cults. There are practitioners, called "healers," who do not profess to have any great degree of medical knowledge, but are thought to have some kind of occult powers for curing disease.

Reports of cures are not easily substantiated, and, if they occur, may well result from natural causes. Even at

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We ask your prayers for Mr. Woollen, who died in London last January 31st after an illness of some weeks.

Lourdes there are apparent cures, chiefly of hysterical and nervous ailments, that are in no sense miraculous. And who has ever heard of the boasted physical healings of the "healers" being submitted to the rigorous scientific tests and enquiries such as are demanded by the Lourdes authorities before any cure is proclaimed a miracle without reasonable doubt?

But if the Church of England wants officially to revive healing as a ministration, we may ask how it proposes to set about it. Miracles are not something that can be arranged for by anyone, or body of persons, who may wish for them. They are God-given, and He gives them that they may bear witness to the holiness that is one of the marks of the True Church. When the Church of England, at the Reformation, cut itself off from the parent stem, it lost the spiritual life which only union with the See of Rome can give it. No attempt at "revival" on her own part can give it either corporate life nor powers it never possessed.

An Interesting Project

It is interesting, nevertheless, that, side by side with the Church of England's official resolution to examine the subject of "spiritual healing," there has been instituted a "sanctuary of healing" for patients who have been declared "incurable" by their doctors. The founder is a Church of England clergyman, 67 years old, who has written extensively on "faith" healing, and has for the last sixteen years given his time to the care of the sick. Other clergymen, as well as doctors and nurses, are to co-operate in this work, which is to be carried out at a renovated old manor at Milton Abbas, in Dorset.

The project is a worthy one, as long as it does not aim at more than it is equipped to accomplish. But would not the psychologist see, perhaps, in this professed desire for a revival of what they call "spiritual" healing a longing to possess the real soul-healing powers that belong to the priest, not as a man, but in virtue of his holy state? The picture of body-healing that they conjure up puts it in tangible shape in their minds, for it is more than ever at the sick-bed that the Protestant clergyman realizes his inadequacy. At best, he has little more than consoling words at his command, while the Catholic priest has a whole equipment for spiritual healing in the real sense, by Absolution, Viaticum and Extreme Unction.

"Is any man sick among you?" asks St. James (v, 14). "Let him bring in the priests of the Church and let them pray over him, anointing him with oil in the name of the Lord." While this sacrament is primarily to comfort and strengthen the dying soul and to remit sin, it may even restore health

when God wills it. The grace of the sacrament overflows, as it were, into the body, and there are many thousands of Catholics walking about today who can testify to the all-round efficacy of this holy anointing.

Non-Catholic clergymen may well look wistfully at the powers enjoyed by the priest in his ministration to souls, and to the soul-drawing holiness of the Church which gives him his Orders and authority to minister.

Marriage And Celibacy

"Historic Christianity expresses itself freely by paradox in action. It sanctifies marriage, blesses the family and preaches fruitfulness. We expect its ministers to provide examples of these. Instead, (at least in Catholicism) it makes celibates of its priests and sings hymns to virginity. Good sense laughs at this. But a reason more profound than good sense proves that marriage and the family escape animality only in a spiritual discipline of the flesh for which it is good to have some models take special care. Against all rules of logic it has been without doubt the celibate Christian throughout history who has by a mysterious communication tended the flame of the Christian family."—Emmanuel Mounier in **Cross Currents.**

Noblesse Oblige

This is a French saying intimating that a man must live in accordance with the requirements and properties of his vocation, profession, rank, station and office in life. It has a definite meaning also for priests.

A priest should make himself perfectly familiar with the following points and consider them seriously:

1) God, in His infinite love and wisdom, called him to the sublimest dignity and office in the Church. He is called to become and act as another Christ.

2) This vocation imposes on him the strict duty of laboring strenuously to acquire a holiness commensurate with it.

3) In connection with his vocation God has apportioned to a priest special graces to enable him to reach the degree of holiness demanded of him.

4) For this reason a priest is expected to give up and renounce whatever may stand in his way and hinder him from becoming a perfectly responsive instrument in the hands of God for the salvation of immortal souls.

Executive Echoes

Daniel F. Dunn

Reflections of another clerical "plainclothesman"

THE anonymous author of "Strange Shepherds" presented many considerations on the life of those "fish out of water" priests, not in parish activity and referred to by the author as "ordained office boys." After 20 years of parish work I became an office boy at the suggestion of Archbishop Cushing, who coined the expression "lend-lease priests." At the Sociological Convention in Milwaukee, after Bishop O'Hara had told some of the priests that I was working in the Des Moines office of the National Catholic Rural Life Conference, I was questioned as to my activities. I recall telling one man that I "answer the telephone, sell cookbooks by mail, and pass along suggestions from one priest to another." On my desk at the present time are several letters from generous people who wish to send seeds to foreign lands. Having heard of our GROW program they wish us to make an exception for their particular need and interest. The GROW program is at present shipping seed corn to France, through the generosity of our benefactors. The many letters to which I refer are asking that we ship variously assorted seed in small quantities to particular families in other nations. But the agricultural experts find it necessary to check and examine lest plant diseases be spread from one area to another. That rules out the shipment of small parcels of seed.

Other letters on my desk deal with the subject of Credit Unions, Cooperatives, and Family Sized Farms, subjects which have an appeal to those who are financially unable to invest in a large amount of property. They want to know if there is not some way that we could find a "deus ex machina" to establish them on their own land, with a well stocked barn. They may be over-anxious, and over-optimistic. But they are sincere and will be given a courteous answer. There are letters from children in the parochial schools of American cities asking how Catholic children on the farms get to church and receive the Sacraments. We find a noticeable increase in the number of letters coming from home economics teachers in our Catholic institutions. With this excellent trend, the introduction of home economics courses in many of our Catholic schools and colleges, the teachers are asking how they can best correlate the material

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Father Dunn is executive secretary of N.C.R.L.C. with headquarters in Des Moines.

and the spiritual factors in their homemaking courses. That is a project on which many of our Catholic educators are working, to integrate the study of the Sacrament of Matrimony into a home economics course. A bride who understands Christian principles and appreciates the graces of the Sacrament of Matrimony as she puts into practice good homemaking principles, will be off to an excellent start as a happy wife.

"What A Job!"

Already many of the readers have said to themselves, "What a job for a priest!" I often think that myself. I reflect that I am living almost as an anchorite for 16 hours a day, and in the other eight, dealing with a thoroughly efficient but totally feminine office force. I feel that I have some awareness of the duties of an assistant Dean of Women. But I am amused by the humor of the situation. As the anonymous padre said, the priests who are on administrative work miss the consolations which are known to the priests on parish duty.

Twelve months have passed since I baptized an infant, arranged a wedding, taught a catechism class, or administered the Sacrament of Extreme Unction. On an occasional visit to a parish I do have a chance to preach and hear confessions. But even there, one misses the parish activities of a social nature, and devotional functions. Each Holy Name Sunday I miss the Holy Name procession, gathering before the early Mass in the schoolyard, as the men marched to church in their indulgenced procession, at my former assignment in a parish. I can picture them now, led by one of their own as cross bearer, who was followed by two other members as acolytes. One month it might be a longshoreman, and the next month a school teacher who led that procession. But on Holy Name Sunday they were all "Holy Name Men." Now I must be content with fond memories and the hope that I am doing something to bring that kind of active Catholicity into the rural areas of America and other regions.

"Non-Sacramental" Service

But I have no grounds for weeping on anybody's shoulder. I had just finished looking at Father Anonymous' article, in which he stressed so well that many priests who wear their street clothes most of the time, and sit behind an office desk, "may be contributing something to the advancement of Christ's kingdom on earth," when the telephone rang announcing a "long distance" call. I was soon aware that there was more than 1,000 miles of copper wire between that calling padre and myself. He had just received a notice from his Bishop that he should attend a meeting four days hence, in regard to a community project near his rural

mission. City-born, he was unfamiliar with the rural background. The meeting was to deal with the possibility of cooperation between various farm groups, extension departments, and private agencies for the improvement of community conditions. He was anxious to find out the Catholic attitude toward such cooperation, and wished an evaluation of some of the participating organizations. He actually was asking for a very liberal education in a short time. Soon after the phone call, we had assembled enough material to give him the orientation and sent it to him, airmail. An incident like that is just one in a series which justify the presence of a priest behind a desk.

It is nearly a year ago that a missionary down in the South Pacific realized that he was unable to apply his theoretic botany and other science studies to the needs of his primitive people, who were inefficiently farming in an attempt to provide a few vegetables for themselves and their families. But he did not know where to turn. There was no information bureau in his neighborhood. Somewhere, he had heard the name of Monsignor Ligutti. He sent a letter addressed to Monsignor Ligutti, National Catholic Rural Life Conference, Washington, D.C., U.S.A. It took the letter from Rossel Island three months to reach Des Moines. There was no advantage in teaching the missionary the methods used by the farmers of Iowa in planting corn, or other agricultural practices which would be effective here in the U.S. The conditions in the South Pacific are entirely different. But I was able to send him the correct address of the source from which he might obtain the latest technical advice on agriculture for his region. I advised him to write to the South Pacific Commission, Noumea, in New Caledonia, approximately 1,300 miles distant from his mission, across the waters of the Coral Sea. A grateful note of appreciation has since been received from the missionary. He knew of no place else to turn to secure advice in this problem which meant so much to himself and to his people who look to their missionary shepherd as a true exemplar of Christian charity.

We received frequent letters from farmers and farm women, particularly, expressing their gratitude because we have made them realize that a farmer can get to heaven. They have heard the story of St. Isidore, the patron of farmers, who was once a farm hand. These letters are not always on linen stationery, or in the format prescribed by the Secretary's Handbook. But they are sincere testimonials from appreciative children of God who are buoyed up by spiritual consolation. A priest who is in a parish enjoying those consola-

tions which some of us do not share, wrote very recently, "I appreciate your newsletters certainly more than I can tell you. It helps to give those of us in the rural parishes the notion that we are not forgotten."

It occurs to me that we might think of the situation in terms of America's famous sport. Sometimes I feel that I am playing the part of a bat boy, or again it seems that I am permitted to, at least occasionally, "coach at first base." Team work extends beyond the actual nine who are in the game. In the big leagues the bat boy makes his own small contribution. In this, the biggest league of them all, the Church which is universal, we must have "bat boys" to supervise the equipment which the players will be calling for. If you have a moment of indecision in which you feel that we might be able to offer a suggestion, or provide you with the equipment, write us, send a wire, call us on the phone, or drop in to visit us at the National Catholic Rural Life Headquarters in Des Moines. Each time we hear from a fellow priest who is "in the active ministry" it boosts our morale.

The Rosary

In the life of Cardinal Gibbons we read that, when priests were rare visitors in North Carolina, tramps often played off as priests in order to get money. Father O'Callaghan, on one of his long trips from mission to mission chapel, after a long and weary day's trip, came to a Catholic home. The woman of the house had shortly before been deceived by a "fake" priest, and asked Fr. O'Callaghan for proofs of his priesthood. He showed her his breviary and the contents of his mission satchel, but these things did not convince her. Not being able to convince her of his "genuineness" he was forced to leave.

Tired and rather discouraged, he sat down by a fence near the house and began to say the rosary. The woman had been watching him. When she saw him take out his rosary, she called him back and gave him food and shelter.

"I might have been deceived by the other things," she said, "but I believed you to be a real and holy priest when I saw you begin to say your rosary."

A Communist country is a place where they name a street after you one day and chase you down it the next.

—Bill Halligan.

Psychoneuroses (III)

Robert P. Odenwald, M.D., F.A.P.A.

The origin of anxiety neuroses

VARIOUS theories have been proposed to explain the origin of anxiety neuroses and each one has contributed to a better insight. These theories fall into the same groups as the theories about psychoneurosis in general. Some ascribe anxiety states to the frustration of one or another instinctive drive, such as the sexual instinct or the drive to dominate. Somewhat related with these theories is the view that anxiety is a reaction of the "conscience." Another theory explains anxiety as a remnant of childhood insecurity.

The Freudian explanation exemplifies the first viewpoint. According to Freud, anxiety arises from a disturbance of the demands of the sexual libido. When various circumstances prevent the sexual urge, for shorter or longer periods, from achieving adequate satisfaction, anxiety conditions may develop. This theory has met with considerable opposition from different quarters. Nevertheless many psychiatrists, though not Freudians, believe, on the basis of their experience with patients, that the theory should not be tossed aside lightly—however, the accent should be on *psychic* satisfaction. There is a great difference between the physiologic, somatic aspects and the psychologic aspects of sexual gratification. There are many instances of physical relief of the sexual instinct without adequate psychic satisfaction. Such is the case with perversions, masturbation, coitus interruptus and abstinence through fear of the consequences. Psychologically, such practices may give rise to feelings of inferiority, dissatisfaction and frustration and may eventually lead to anxiety attacks. Moreover, these practices involve, for many people, a moral problem; a fact that holds true not only for inadequate forms of sexual gratification but also for adequate but illicit forms, such as extra-marital relations —in fact, for all sexual activities which are sinful. The conflicts of conscience which arise out of such activities are the responsible cause of a relatively large number of neurotic anxieties.

If it is found that neurotic anxiety is due to frustration of sexual urges, it is peremptory that such a cause be made plain to the patient, because he ought

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to know his enemy if he is to conquer him. But what is he going to do about it? Two ways are open to the patient to solve the conflict. The first way consists in stilling the voice of conscience and giving free rein to the sexual passions; there are still psychiatrists who give their patients this kind of advice. But serious psychiatrists condemn such irresponsible advice, because, apart from its immorality, it serves no purpose. Not only does it fail to cure the patient, but not infrequently it changes his condition for the worse, because, apart from its immorality, sexual urges further fail to give psychic satisfaction and increase in many individuals the pangs of conscience.

Conquering Evil Habits

The other and only rational solution open to the patient is to overcome his bad habit. He may feel powerless to do so, but here the help of the therapist and the pastoral counselor can lead him to summon up enough will-power to fight his primitive passions. They also may help him to sublimate his lower impulses into higher and constructive strivings, toward aims of a cultural, social or ethical value. Experience has shown that even the average person is able to achieve some form of sublimation, if he is properly assisted and trained. Which method the therapist uses in promoting higher aspirations depends upon the circumstances and especially upon the personality of the patient. No single method is suitable to use with all individuals, for methods must be made to fit personalities.

We have said that sexual abstinence may be a cause of neurotic behavior, particularly when it is practiced because of fear. We do not in the least imply that all sexual restraint is inducive to anxiety conditions. Although, in an early work Freud wrote, "So far as I know, the connection between sexual restraint and conditions of anxiety is no longer questioned," he later changed his opinion, for there is no evidence whatsoever that sexual restraint conditions neurotic disturbances when it is inspired by sound ethical motives and the person possesses a normal, healthy conscience.

As we said previously, neurotic anxiety in many instances is inspired by the individual's conscience; frequently, it is caused by feelings of guilt. Much misunderstanding among modern psychiatrists, particularly the analysts, could be prevented if they distinguished clearly between guilt (i.e., the rational judgment or estimation of guilt) and guilt feelings. Guilt is an objective fact or condition and is the result of a voluntary transgression of a moral-*casu quo*, as well as of a legal or social obligation.

Both the intellectual appre-

ciation and the feelings of guilt are subjective phenomena. Normally, that is, when one's conscience is properly formed, his rational appreciation is in proportion with the gravity of his guilt, and this realization may be colored by feelings. A normal person, after having sinned and after realizing his guilt, usually experiences feelings of compunction, remorse and shame, feelings of fear of retribution and punishment, and feelings of insecurity in anticipation of the future, particularly in the hereafter.

With normal people, such guilt feelings are ordinarily in direct proportion to the intellectual estimation and the objective extent of their guilt. But in abnormal cases, feelings of guilt do not always run parallel with intellectual insight because the quality and the intensity of man's emotions are not only determined by intellectual insight but also by temperament, physical constitution and previous experience. The cynic or the criminal psychopath may have a perfect insight into his guilt, and yet remain emotionally untouched. On the other hand, there are cases in which a person experiences guilt feelings out of all proportion to his real guilt, or at least out of proportion to what people usually experience. This is the case with a number of anxiety patients.

A normal Catholic, after confessing his sins, is convinced that his sins are forgiven and that therefore guilt as such no longer exists. He may still be sorry for having offended God, he knows that he has to atone, for temporal punishments are attached to the transgression of God's law so as to avert future atonement in purgatory, but emotionally he feels reasonably secure. Not so the neurotic. Even after confession, he continues to bring up again and again to his mind his guilt in a self-perpetuating effort and ends up by feeling even more insecure. As a consequence, he may go to great length in an effort of self-punishment and expiation.

A Case History

Nolan Lewis tells of a thirty-year-old woman who was the product of a mixed marriage. She was raised as a Catholic until she was fifteen years old, when her Catholic mother died. After this, the girl never went to the sacraments or even to church. She was married twice and had a history of several abortions when she suddenly experienced an anxiety attack. Dr. Lewis explained the attack succinctly by the comment: "Once a Catholic, always a Catholic."

One may remark that at times the saints, too, show extraordinary feelings of guilt, even with regard to venial sins and minor defects, and that their practices of expiation and mortification seem, sometimes, to

go to extremes. However, there are important differences between their behavior and that of neurotics. In the first place, the gift of tears may be due to supernatural grace. But even though we consider the issue from the natural standpoint, we find that the emotional expressions of the saints are in proportion with their rational appreciation of the evil they have committed. Possessing a tender conscience and an ardent love of God, they see better than other people that even a slight offense against God's majesty is an abomination, and they express their feelings of abhorrence accordingly. But they usually do not exhibit any of the signs of morbid fear which we notice in the neurotic, although they would not be human if they did not at times show certain transitory neurotic phenomena.

Thus far, we have spoken about guilt feelings which are the result of sin and about guilt of which the subject is perfectly conscious. However, it also happens that abnormal feelings of guilt develop on the unconscious level without any reasonable ground, yet such guilt feelings lead to anxiety states. Some neurotics feel extremely guilty without being able to give any reasons, or else give reasons quite inadequate to explain their fears. Not all neurotic conditions can be ascribed to unconscious guilt feelings, but the latter do play a role in the origin of certain neuroses. Patients in such a condition often exhibit an abnormal tendency to expiation, self-punishment, mortification, and certain masochistic practices. The exaggerated procedures of washing and purifying themselves, which we observe in compulsive neurotics, are examples of this morbid tendency.

A Condition Of Insecurity?

A theory advanced by Horney and others holds that anxiety is primarily a condition of insecurity. Since each is born a helpless individual, he must gradually learn to find his way in the world and adjust to its demands through trial and error and with the help of adults. While most people get over their helplessness and secure a certain degree of independence, others stick to their childlike attitude of insecurity, and, when confronted with the harsh demands of life coming either from their environment or from within themselves, they prove unable to meet their difficulties and conflicts; as a result, they furnish good soil for the development of anxieties. Since they continue to cling to mother's apron strings, they go into a panic when mother is no longer there to protect them.

In the final analysis, neurotic anxiety—like normal fear—is based on the instinct of self-preservation. In this respect, anxiety—like normal fear—has

a teleological meaning: it warns the person of imminent danger. But, while normal fear is a useful, healthy reaction, anxiety oversteps the boundaries of usefulness and becomes positively harmful to the personality, for the individual does not know the exact nature of the danger and, therefore, his fear is out of all proportion to the extent of the danger.

Treatment must be directed to helping the insecure, anxious person acquire a healthy form of independence. We stress the word "healthy" because excessive independence is just as harmful to the personality as excessive dependency. Some authors, particularly those of the analytic schools, concentrate their efforts upon creating in the insecure, anxious patient a high degree of independence, self-sufficiency, and creativeness. Recently, a reaction has set in against the exaggeration of that tendency, because it is felt that supreme self-sufficiency also has its drawbacks and opens the way to many distortions of personality. Anyone who feels and acts in an almost completely independent way, the arrogant individual who asserts himself as a demi-god, easily becomes a paranoiac, a fanatic, and an obsessive person. "And the last mistake will be worse than the first" (Mt. 27: 64). Healthy independence includes at the same time healthy dependency. The insecure person must be taught to depend in a sensible manner on his family, on the group in which he lives, on society, and above all, on God, and it is in this connection that religion and pastoral treatment comes into the picture. (Saperstein)

Our discussions have made it clear that any *treatment* of anxiety cases must start with discovery of the true cause. Sometimes the causative method will be in order; but often the "purging"-the-mind method will be sufficient, for it is a remarkable fact that, even though the patient is not fully aware of the cause of his anxiety, in many instances the cause is less deeply hidden than in the case of hysterical or compulsive reactions (Carp). Frequently, the cause is subconscious rather than unconscious, and the patient just plays hide-and-seek with himself. The cathartic method will gradually bring to light half-forgotten conflicts and memories or experiences which the patient liked to forget.

Insofar as anxiety states involve problems of conscience, their treatment falls also within the province of the priest. The pastoral counselor should, above all, encourage the sufferers and try to instill in them a sense of security. It sometimes happens that persons who come in contact with those tormented by anxiety tend to treat them roughly or even to ridicule them. Such treatment is unfair

and harmful; the pastoral counselor should be the first to show benevolence and understanding. Anxiety patients can find a rich source of security and peace of soul in religion. The idea should be firmly planted in their minds that God is a father to be loved and not a tyrant to be feared, according to St. Paul's exhortation: "You have not received a spirit of bondage so as to be again in fear, but you have received a spirit of adoption, by virtue of which we cry, 'Abba! Father!' " (Rom. 8:15)

JULIE---Or Housekeepers are Hard to Get

"It's About Time You Came Around!"

America's Only Blessed

Joseph Karol, S.J. — *Bl. Philippine Duchesne*

LAST November 18, the Catholic Church in the United States celebrated the centenary of the death of its only Blessed, a woman who is one step away from being canonized and declared a saint. She is Rose Philippine Duchesne, foundress of the Society of the Sacred Heart in North America. (The Society, popularly known as the "Madames of the Sacred Heart," conducts academies and colleges for young women.)

Three midwestern towns shared the spotlight during the centenary year, for each has a shrine to the Blessed: Florissant, Missouri, near St. Louis, where she spent most of her life in America; Mound City, Kansas, seventy miles south of Kansas City, where she worked among the Indians; St. Charles, Missouri, near St. Louis, where she died and is buried.

A basilica in honor of the Blessed is now being built at the St. Charles shrine. Her tomb there was the destination of a large pilgrimage of clergy and laity on November 18.

Blessed Philippine is also honored at a civic shrine in St. Louis. In the Jefferson Memorial Building, in the same hall which houses the Lindberg trophies, are two bronze tablets dedicated to "The Pathfinders Who Won the West." The list includes names like Lewis and Clark, Daniel Boone, Dr. Beaumont, and Senator Benton. At the head of the list is the name of Rose Philippine Duchesne.

This American pioneer was born in Grenoble in the French Alps in 1769. She attended the school attached to the Visitation Convent which had been founded in Grenoble by St. Francis de Sales and St. Jane Frances de Chantal. She entered the convent, but the French Revolution, which counted her father as one of its leaders, forced her to leave before she took her vows. During the years of the Revolution, she remained in Grenoble, caring for the sick and poor, teaching catechism and assisting priests who risked their lives to minister to the faithful of that area.

After the Revolution, she set about fulfilling a desire which had been growing in her, that of being a missionary to the Indians. In 1804, she entered the Society of the Sacred Heart which had just been founded by Madeleine Sophie Barat.

Blessed Philippine became Secretary General of the Society. That is how she happened to be at the Mother House in Paris in 1817, when Most Reverend Louis DuBourg, newly consecrated Bishop of Louisiana,

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came there seeking recruits. His diocese covered most of the United States west of the Mississippi and he needed helpers badly. Mother Barat gave him five members of her Society. With Mother Duchesne as their superior, they left France in March, 1818.

Arrival In The United States

The party arrived at New Orleans in May. After a six-week stay with the Ursulines there, the religious went up the river to St. Louis by steamboat. Bishop DuBourg, who was awaiting their arrival, sent them on to St. Charles, a town twenty miles to the northwest, on the Missouri River.

There, in 1818 they opened a school for girls, the first free school west of the Mississippi. It is especially for this that Mother Duchesne's name was placed on the Pioneer Roll of Fame. She and her companions had to undergo the typical hardships of pioneer women in a frontier town. Of only one feature did Mother Duchesne complain: cooking with bear grease!

In 1819 the Mothers moved the school to Florissant, nine miles to the northwest, on the Louis, but St. Charles has always been recognized as the seed from which grew the Society of the Sacred Heart in North America.

An American Novitiate

The novitiate of the Society was opened at Florissant in 1820. A little later Mother Duchesne started a school for boys and soon after, one for Indian girls. This latter school lasted only five years. In 1821 she sent two of her community to found a convent at Grand Coteau, Louisiana, near Opelousas, and four years later she sent others to found one at St. Michael's, Louisiana, sixty miles north of New Orleans. In 1827, she herself opened a school in St. Louis and remained as superior. The next year she sent a group to re-open the convent at St. Charles.

She remained at St. Louis as superior until 1834, when she returned to Florissant in the same capacity. She kept this position until 1840, when she returned to St. Louis an old, infirm woman of seventy-two, ready as all thought to retire and wait for death.

But the next year, Father DeSmet, S.J., persuaded the Mothers to open a school for the Pottawatomi girls at Sugar Creek, Kansas. The Jesuits had opened this mission in 1839 for the Pottawatomi who had been moved during the 1830s from their lands in Southern Michigan, Northern Indiana, and that section of Northern Illinois around Chicago.

Despite her age and weakness, Blessed Philippine pleaded to be sent on the mission. Although it seemed folly to send an old woman into Indian territory, Mother Barat, the Gen-

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The Archdioces of Denver, Colorado, guided by His Excellency Archbishop Urban J. Vehr, is in process of completing a magnificent campaign for additional facilities at the St. Thomas Seminary and the establishment of a fund to assist new parishes and missions throughout the Archdiocese.

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COUNSEL

Kansas City 6, Missouri

eral of the Society, wrote from Paris: "Don't try to stop her. It was for the Indians that she went to America."

So Philippine Duchesne was one of the pioneer group of four religious who boarded a steamer at St. Louis in late June, 1841, and traveled up the swift, muddy Missouri with an eager crowd of settlers and fortune-hunters. The missionaries landed at Westport (Kansas City), then set off in wagons for Sugar Creek, seventy miles south, where they arrived on July 5th. At the age of seventy-three, Blessed Philippine had finally achieved the ambition of her life.

The Mothers soon had a school in operation, but the Blessed could not help them teach, for she herself could not learn the eight and ten-syllable Pottawatomi words. So she spent her time in prayer in the mission chapel. The Indians saw her there four hours in the morning and four in the afternoon, so they called her "Quah netta numhat" — the woman who always prays.

One of her most fervent prayers was that she might die and be buried at the mission. However the coarse food and severe winter so weakened her, that her superiors recalled her. She left Sugar Creek in July, 1842, but not until she had acted as godmother at the baptism of several Indian catechumens.

Blessed Philippine spent the last decade of her life at St. Charles, praying for "my Indians" and for the boatloads of westbound pioneers and gold-hunters whom she could see on the Missouri from the convent windows. And she prayed for her Society which even then was growing rapidly. She had laid the foundation well. In 1848, the Mothers moved with the Indians to their new reservation at St. Mary's, Kansas, and continued the school until 1879.

Mother Duchesne died on November 18, 1852. Pope Pius X on December 9, 1909, signed the decree by which she became entitled to be called a Venerable Servant of God. Pius XI on March 17, 1935, issued the decree "de tuto," attesting to the heroicity of her virtues. The present Pontiff beatified her on May 12, 1940.

Shoes Right?

The first thing I notice about a man's clothes is his shoes. They should not be too pointed, too stubby, too new, too small, and they should be very well polished.

If a man's shoes are right, everything else about his personal appearance will probably be right, too, because a man dresses from the feet up, and not the way women do from the head down.—**Clare Boothe Luce.**

A Plea For Better Preaching

If only we could match the Protestants

Stephen J. Roche

IT is Paul Claudel who wrote once that "It was time the problem of preaching was studied from the point of view of the consumer." How many Christians come to Mass on Sunday mornings to learn from the words of their pastor the secret of existence! At the moment when the radio, the press, the movies speak to the masses a language only too often of a frightful mediocrity, but intelligible, Christian preaching is characterized by a fundamental irrealism. The least word of the Gospel can change a life and it is rare that this simple reading, which, taken alone, would be already a staggering event, is made in conditions of audibility, of dignity, of beauty and intelligence, which would make it a decisive act. A priest mounts the pulpit and over those indifferent heads the most sacred words pass as though they were empty of all emotive force, of all reference to daily existence. It is rarely that the man, the good man who eats, drinks and sleeps, who has two feet and two legs solidly planted on his mother earth, recognizes himself in all that; when he leaves the church, rarely has he had his intelligence enlightened, his hopes renewed, the feeling of being another man passed from death to life.

How often does one hear the chance remark "Our pastor is a thoroughly good priest, but as dull as ditch-water. He never has anything to say, but persists in saying it." A remark undoubtedly true, but made by those who have never paused to reflect on the almost insurmountable obstacles an ordinary common-garden parish priest has to surmount, if ever he should reach the stage of being even a mediocre preacher, and not a consummate bore.

Let us summarize his difficulties. He has to preach at least once every Sunday in the year and twice perhaps if he is alone. If he is in the same parish over a period of years, he has to confront the same audience Sunday after Sunday, an audience who, in time, know only too well all his little mannerisms, his tricks of the trade and his idiosyncrasies. He has to preach on subjects—what a man must believe and must do to be saved —subjects quite apart from the humdrum subjects that people usually discuss when thrown together. From Monday morning until Saturday, apart from his Mass, his Breviary, his Rosary,

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The author, who writes from Scotland, has also lived as priest and professor in France, Belgium, Holland, and Italy.

and, let us hope, a short meditation before his Mass, a visit to the Blessed Sacrament daily, and spiritual reading of some kind or another, his life in all respects resembles that of his nextdoor neighbor. He has to run a house, keep his eye on expenses, and what is more difficult, plan and scheme means, sometimes of a doubtful nature, like Jumble Sales, Whist Drives, etc., to keep his head above water.

And he is alone, no fellow-priest to commune with, exchange ideas, and even none from whom he can receive a piece of friendly advice. If he is in some remote place or if by nature no great student, his reading in time is limited to a daily paper, a Catholic weekly, and perhaps a monthly clerical review. Such is his intellectual baggage, and such is his stock in trade that he has to expose for sale Sunday after Sunday to the same purchasers. No wonder he is as dull as ditch-water!

Compared With The Order Man

Compare him with his opposite number, the "regular" priest who lives a community life in some congregation or other. What a difference. And all to the latter's advantage! The regular has a framework of life in which he lives. The hours of the day are marked out for him from the time he rises until he goes to bed. During recreation he can discuss with his brethren subjects pertaining to his priestly vocation, whether it be theology, dogmatic or moral, Scripture and Liturgy. He has generally a fairly good library on which to draw and time to do so. He has no distractions to take him away from the necessarium, no wearisome visits to pay or still more wearisome visitors to plague him. He has no expenses to tot up or devise means to get them, and so when at the behest of his superior, he sets out to give a mission or retreat in a locality, he has his stock-in-trade well arranged, presented in an attractive form. His congregation is fresh to him and he to it. And what is more, he wears a habit whether it be Dominican, Franciscan, Passionist or Redemptorist which sheds a halo of sanctity about him. He has also the great incentive to any public orator, a full house to address, prepared by plenty of shoeleather for weeks beforehand by the secular priest of the parish, and lastly (and this is no small item) the secular priest generally preaches on an empty stomach Sunday after Sunday, while his opposite number does not.

Is there then no hope for the poor secular priest, no human means to help him to surmount the difficulties that confront him? As far as I can see, there is none until our whole system of seminary education is radically changed. If we were all miniature editions of the

Curé of Ars, of course we could dispense with human aids, but unfortunately we are not. We secular priests have to preach in our own vernacular, not only preach but we are called upon, even impromptu, to say a few words at gatherings or meetings before a mixed audience and on subjects not directly pertaining to our priestly vocation. That being so, we should be prepared at the seminary to speak our own vernacular properly — in other words, receive lessons in elocution. That is the first requisite. But speaking properly is only a beginning, and to be content with that alone would mean simply turning out Levites with a "gift for the gab." Not only should the young Levite learn to speak properly but also he should speak from a "full mind"; he should be able to draw from a granary filled up with the choicest specimens of literature handed down to him in his own tongue. The ancient classics—Greek or Latin—are useful, as also modern classics whether they be French, German, Spanish, etc., but quite subsidiary to a thorough knowledge and even taste for English literature.

English In The Seminary

But something more is required. The mother tongue should be the vehicle employed in teaching theology—whether dogmatic or moral — and also Holy Scripture. In my time, now thirty-seven years ago, our textbooks for Dogmatic and Moral Theology and Scripture were in Church Latin and in many cases the Professor himself delivered his lecture in the same ecclesiastical tongue, while Scripture, Canon Law and Church History were, by common consensus, relegated to a back place. Many changes and improvements have taken place since then, especially in Anglo-Saxon countries. Some textbooks are in English, as also lectures; all to the good, and yet we still lag behind.

Only the other evening while penning these notes, I asked a well known Catholic professor at Glasgow University to answer a very blunt question. Were we, the Catholic Clergy, up to the standard of the Presbyterian in the pulpit? His answer was equally blunt, "Certainly not. You lack their pure diction and their facility in the use of the Bible. They have filched our Bibles from us."

To say the least, such an admission is humiliating for us. That we, the "Old Firm" of nearly 2,000 years standing, should play second fiddle to a sect born but yesterday. . .

Now Scripture, as our later years in the priesthood only too amply confirm, plays really the leading role in our own sanctification and in the sanctification of those entrusted to our pastoral care. We have to read the whole Psalter weekly. Daily we read lessons in our Breviary from the Old and New

Testaments, and in our daily Mass there is the Epistle and Gospel of the day, and we read both publicly to our flock on Sundays and Feast Days and are supposed to comment on them.

Now how many priests read the Bible regularly from Genesis to the Apocalypse yearly in the vernacular? How many could, if asked at a moment's notice, sit down and write a short essay on one of the Pastoral Epistles of St. Paul and give a gist of the teaching contained therein? In reading Dom Marmion's Trilogy one is immediately struck by one outstanding fact — his intimate knowledge of St. Paul's Epistles. It is even at times difficult to draw a dividing line between the words of St. Paul and those of Marmion, so closely are they intertwined and so impregnated is he with St. Paul and his teaching.

We cannot all be Marmions but at least we can follow him from afar off. Personally I knew one priest in charge of a very busy mission who certainly had the Old and New Testaments at his finger-ends, as was demonstrated in all his sermons and instructions to his people. Even when "caught out," as it were, and called on to address a community of religious at a moment's notice, his little talk gave his hearers the impression of a carefully prepared instruction based on St. Paul.

How much time do we set aside daily for reading the Bible, or for reading books directly or indirectly bearing on it? — books dealing with the Holy Land, its people, their customs, etc., books such as H. V. Morton's *In the Steps of the Master, In the Steps of St. Paul,* or *The Land and the Book,* etc. And how much time do we devote to the morning paper, to novel reading, to the radio, to television, and to senseless idle conversation?

Ward Price, a *Daily Mail* correspondent, in a recent article on South Africa, gave it as his opinion, an opinion confirmed by English colonials, that the narrowmindedness of the Africanders—in other words, the Boers—was due to two causes: their undying memories of the Boer War, fifty years out of date, and their daily reading of the Bible. It struck me at the time, what a pity that Ward Price and his English colonials do not follow in the wake of this brave people for their own sake and for the sake of the native population among whom they have to live and to whom they ought to set an example by following out the teaching of the Bible! Was it Walter Scott or Abraham Lincoln who on his death bed cried out for the Book! The Book! and when asked what book, replied there was only one—"The Bible."

Quite recently Alice Curtayne in treating indirectly of

this question of preaching had some apt remarks on sermons confirmed by her own experiences of seventeen years in the rural districts of Ireland. She says, "There are two types of sermons on marriage and allied themes with which all Irish Catholics are extremely familiar since they have grown up on them. One sermon is a revision of the doctrine concerning the Sacrament of Marriage. In the hands of a successful preacher, it may be enlivened with apt illustrations from actual life; in the hands of the mediocre preacher who is more usually heard, the sermon consists of ecclesiastical jargon about diriment impediments and such like, to which the congregation listen, in a resigned stupor, considering themselves fortunate if the sermon does not include a triumphant explanation of the difference between 'ex opere operato' and 'ex opere operantis.' The second sermon deals with the Sixth Commandment and is wholly from real life. It consists of fulminations against company keeping, the evils of dance halls, young blackguards who bring girls to ruin, the follies of using lipstick, and so on.

A Positive Approach

"A sermon devoted to real positive teaching on purity as an aspect of complete manhood or complete womanhood is rarely heard. On the other hand, the repressive and lugubrious don'ts are repeated *ad nauseam.* This excessive concentration on one side only of the question, the less attractive side, would almost lead listeners to the conclusion that God implanted the sex impulse (the wonderful life force) in His children as a kind of bad joke, just to annoy them, bringing it down to the level of fleas or such like. Even the consolation that the sex appetite can be happily directed to a peaceful fulfilment in marriage seems to be withheld from adolescents."

This is hard hitting and coming from such a noted Catholic author merits attention, however unpalatable it may be to the clergy in rural Ireland. The comments of Alice Curtayne are equally applicable to the rural clergy of France and Belgium.

And now compare the preparation of our young Levite in the seminary for preaching the Word of God, with that of the young Presbyterian minister here in the Scottish Kirk. Here in brief is his formation:

"Besides the personal divine call which every ordinand must testify it to be his belief that he has received, there is generally demanded the possession of an academic degree in arts from some reputable university, but still more particularly three years attendance at one of the denominational training colleges. In the latter course, consid-

erable time is devoted to acquiring an adequate knowledge of the original languages of the Bible, the criticism, exegesis, and interpretation of the text."

Having completed his academic career, the young Presbyterian minister is only at the beginning of his worries. He now has to find a church in which to exercise his ministry, and to do so, he has to undergo a competitive vocal examination. He has to preach before a select committee of the elders of the church and it is they who choose the candidate to fill the vacancy after having heard the other competitors. How many among us, ordinary secular priests, if subected to such an ordeal would survive it? If we were not sent by our bishops to preach the word of God in a particular parish but had to appear before our future parishioners and depend on their appreciation of our preaching capacities to exercise our ministry, I am afraid the result would not be too flattering for many of us.

So we return to where we began and repeat the words of Claudel, "It was time the problem of preaching was studied from the point of view of the consumer."

64 Dollar Answer

Father Michael Earls, S.J., in his delightful book "Manuscripts and Memories" tells a good story on Peter W. Collins who was a prominent Catholic Actionist around 1920. Mr. Collins was giving a lecture to a thronged audience one night in a city in Texas. He had been introduced by an American General and at the conclusion of the address the speaker asked if anyone had any questions. Immediately a woman arose in one of the theater boxes and asked, "Why don't priests marry?"—let Mr. Collins finish it: "Now I have, as any layman has, the sufficing answers to that question; but they never occurred to my thoughts at that moment. For quick upon her words, 'Why don't priests marry,' I replied 'Because no man can serve two masters.' . . . A storm of laughter and applause shook the theater and continued for four or five minutes, shaking me with a feeling of bewilderment; I leaned upon a stage prop and wondered at the applause and laughter . . . Leaving the theater, at the conclusion of the lecture the General quietly whispered to me and inquired if I knew why the audience had so vociferously acknowledged my answer to the lady's question . . . 'She is the wife of a Minister' he added, 'and her husband was sitting beside her in the box.' . . . Of course, I need not add that I was unaware of that fact; for I know I would have given a more bookish answer, and so not have submitted the reverend gentleman and his better half to that humiliating scene."—**Information.**

Code and Cult

J. F. Marbach, J.C.D.

Questions may be submitted to the editors

A NUMBER of our brethren, hailing from widely separated provinces of the Order in Italy, claim to have been taught in seminary days that, independently of the midnight computation permitted by differences in mean and true time in any given locality, all priests anywhere enjoy twenty minutes' grace after midnight both in the recitation of the Divine Office and in the observance of the Eucharistic Fast. Is there any basis for their contention?

There seems to be no basis for any such *universal* "period of grace" of twenty minutes past midnight. However, perhaps in most of Italy midnight does not come, according to local true solar time plus local mean solar time, until twenty minutes past midnight by the clock.

Fr. Dubé, in his very interesting book, "The General Principles For the Reckoning of Time in Canon Law," (Washington, 1941), has a few time tables in the Appendix showing how true time varies in this country. Fr. Dubé writes:

"Mean solar time and true solar time require a little computation. The following tables have therefore been constructed to enable those who wish to do so to find the time most advantageous to them for the carrying out of their various obligations. The tables should enable one to reckon the earliest and the latest 'midnight.' When midnight puts an end to an obligation, as with the law of abstinence on Friday evening, the earliest possible reckoning of midnight may be sought for, and vice versa, when midnight marks the beginning of a new obligation, as with the eucharistic fast, the latest possible reckoning of midnight may prove more acceptable."— p. 257.

Taking first some examples from Fr. Dubé's chart of local mean time, the Standard Time Clock in the following cities is twenty or more minutes fast: St. Augustine, Savannah, Wheeling, Cincinnati, Detroit, Sioux City. Fr. Dubé mentions that the Standard Time Clock is over ten minutes slow in the following: Atlanta, Boston, Fall River, Providence, Indianapolis, San Diego.

The next table of Fr. Dubé reveals the variations during the year between local true solar time and local mean solar time.

(These and other problems connected with the observance of those Church laws involving the reckoning of time are made easier to solve by the very practical and handy "Midnight

Calculator," published by Fr. Patterson and Fr. O'Donnell, P.O. Box 9607, Philadelphia 31. It is sold for two dollars and is recommended to the readers of this column. The book gives both true and mean midnight for over 10,000 towns of the United States!)

These problems about time are indeed interesting, but complicated. Let us take one extract from Fr. Dubé (p. 264): "Boston's mean time is 16 minutes faster than E S T (-16 minutes). The difference between mean and true time for Nov. 13th is also -16 minutes. Add the two and you will have a total of 32 minutes. Consequently the law of abstinence ceases on Nov. 13th in Boston at 11:28 p.m., E S T, whenever the time is computed according to true solar time."

I am assembling the papers necessary to validate the civil marriage of a Catholic and a non-Catholic in my parish. The non-Catholic is perfectly willing to sign the usual papers with reference to the children that might be born later, but he is unwilling to sign anything in reference to the children already born, and now ages 7 and 6. Is the promise for any future children sufficient?

It is sufficient on the part of the non-Catholic, but the Catholic party must sign a special extra promise that she, or he, will do everything possible to ensure the Catholic upbringing of the children already born. Both parties are to be advised of their obligation stemming from the divine law. This is a change as required in the Quinquennial Faculties issued to the American Bishops from the Holy See in 1949. Since that time, many Chanceries have added this extra promise on the printed petition forms relative to a mixed marriage dispensation.

Prior to 1949 the promises of both parents were required only for any future children in such a case, though of course the parties were to be advised of their obligation from the divine law of caring for the religious upbringing of their children already born of their civil union. Cf. Boyle, *The Juridic Effects of Moral Certitude on Pre-Nuptial Guarantees* (Washington, 1942), pp. 132-136.

A man living in my parish desires to change from his Eastern Catholic Rite to the Latin Rite. What is the procedure?

It is best to secure first the record of his baptism and to question him about the religion and rite of both his parents, because often a man is baptized in a Rite to which he doesn't belong canonically — technically he belongs to the Rite of his father (if both parents are Catholic) even if he was baptized in some other Rite.

You could ask the man whether he is familiar with his own liturgy and language, whether

he was educated in a school of his Rite, whether he attended the church of his Rite, and then particularly the reasons why he desires a change of Rite. Perhaps he desires a change of Rite because he wishes to marry a girl of the Latin Rite and she has refused to transfer to his Rite at the time of the marriage or after it, and she insists that she wants the children to be raised in her Rite.

You could present all this information to your Chancery and probably they will compose a petition addressed to the Pope for the man to sign. The Latin bishop must sign a brief statement that he has no objection to the change of Rite. This petition will be sent to the Sacred Oriental Congregation through the Apostolic Delegate. If the man is subject to one of the Ruthenian Ordinaries in this country the Apostolic Delegate will presumably seek first his opinion of the petition before relaying it to the Holy See.

Needless to say, we know that you will explain to the man and the woman the beauty and dignity of the Oriental Rites and you will explain to them that this change of Rite is not to be considered "a routine thing" (even though they are numerous), because the Holy See jealously desires that Catholics retain their Rite. Finally, we should mention Canon 98.2 which orders that clerics must not presume in any way to induce Latin Catholics to transfer to the Eastern Rite or Eastern Catholics to transfer to the Latin Rite.

As you mentioned in a previous issue of THE PRIEST, *the "Hail Mary" is a Latin prayer in the sense that this angelic salutation is recited differently in our Ruthenian-Byzantine Rite. My question is: "Can my Ruthenian - Byzantine parishioners gain all the Indulgences attached to reciting the Rosary?"*

Yes. The Sacred Penitentiary, in a decree of Jan. 31, 1931, declared that at the direction of Pope Pius XI it extends the privilege "to all the faithful of the Byzantine-Slavic Rite, so that all and each of them who recite the rosary of the Blessed Virgin in the way which is peculiar to their Rite, may gain all the Indulgences annexed to it." — Bouscaren, *Digest,* I, 457. Cf. also *Acta Apostolicae Sedis,* XXXVI (1944), 245 for the later extension of this privilege so that all who recite the Angelic Salutation according to the text used in the Eastern Rites may gain all the indulgences attached to the Rosary.

Is there anything in the law of the Church concerning the time when we should hear confessions?

The law of the Church, in Canon 892.1, declares that pastors are bound by the *grave* obligation of *justice* to hear, either personally or through another,

the confessions of their parishioners whenever they reasonably ask to have their confessions heard.

This question then is an important one, because it brings out the law of the Church that confessions are not to be scheduled to suit the priests, but to fit in with the reasonable requests of the people.

Thus this writer might venture to add that if confessions are heard in your Church *only* on Saturdays from 4-6, 7-9 (10), that seems rather old-fashioned, to use a general term. Needless to say, the parishioners may be engaged during those hours in work or legitimate recreation after a week's work, and they would be penalized if these are the "exclusive" hours.

In some parishes, confessions are heard e v e r y week-day morning after each of the Masses, and also on Sunday mornings to encourage those who cannot go during the "traditional" time.

The second part of Canon 892 is significant, because it declares that "urgente necessitate" all confessors are *obliged* in charity to hear the confessions of the faithful. How shall we interpret "urgente necessitate"? The removal of sin and the desire for Holy Communion; the inability to go to Confession during the "traditional" hours, either because of illness, work, legitimate recreation, could create a "necessity" for Confession, and this "necessity" creates the corresponding obligation from charity on all confessors.

Without sermonizing, we may add that people are not impressed with a pastor's building activity, or debt-reducing powers, etc., so much as they are with those pastors who make it easy for the people to go to confession. Of course, occasional abuses in this matter might arise, but they can prudently be checked.

Vermeersch-Creusen, in the *Epitome Iuris Canonici* (1940, p. 117), declare that a pastor sins *gravely* who gives his parishioners the opportunity for confession only on a few days a month—"paucis tantum diebus in mense." (They cite Lehmkuhl, II, 50.) Restricting confessions to Saturdays is equivalently restricting confessions to a few days a month.

Pride

Far, far better to evade a mortification saying to God: "how unmortified I am," than to perform it, saying to oneself "how wonderful I am!" An experienced observer found the famous nuns of Port-Royal "as pure as angels, but as proud as devils."—Boylan, **This Tremendous Lover.**

The Umpire Is On Our Side

Edification or scandal —so much depends on us

Robert P. Waggener

"THE Catholic Church is the worst thing that has ever happened to the world. One of my teachers used to say that." The speaker was a non-Catholic, and he wasn't so sure that his teacher was not right. Where could a match be found for the persecution and oppression which have characterized the Church through the ages? And who was responsible? The priests, of course. They rule the Church, don't they?

"Me become a Catholic? And have a priest standing between me and God? No thanks!" This time the speaker was a Protestant.

"I don't see how you can let yourself be told what to do and think by a bunch of priests. What right have they to tell you what to do? They're not such good Christians themselves. A lot of them drink and gamble!" This from another Protestant, a sincere and devout one.

"I'd like to talk this over with Father, but frankly I'm a little afraid of him." Statement of a Catholic.

"I'd like to go to confession, but I'm afraid the priest would rip the hide off me." Statement of another.

These are just a few of the comments overheard on the subject of priests this year. And the year is still young. These just barely scratch the surface in the study of the impact that priests make upon the world. Is the priest aware of the stir he causes, of the turbulence which churns about his life? Every sermon, every official act, every visit, every conversation, every appearance, everything done by the priest affects those about him, some of them profoundly. Can the priest determine the effect he has upon his parishioners? Upon non-Catholics who brush against him and judge him? Probably not. The picture he sees of himself in the eyes of his Catholic associates is greatly colored by the love and respect every Catholic has for the priesthood. If the priest wants an unvarnished picture of himself, what is the poor fellow to do?

He can settle back comfortably and just keep reading.

"Is He Human?"

The priest is a peculiar sort of a hybrid. Nobody quite knows whether he is human or not. Some suspect he is, but their view is considered somewhat heretical by others. A number of years ago one man launched forth with what he considered to be conclusive proof of the humanity viewpoint.

"I have," quoth he, "a son who is a priest."

"Nonsense!" was the reply. "The moment he became a priest, he ceased to be, strictly speaking, your son. He became a Thing of God's."

So the question remains unresolved. I suspect the priest himself is sometimes in doubt. At least he might not know exactly how he should act. Should he strive for sanctity and perhaps widen the gap between priest and laity, or should he make friends with mammon? There was once a priest who was Cure of Ars who chose the former course. It turned out that he—wonder of wonders!—did not widen any gaps at all; in fact, he pretty well bridged the gap between heaven and the laity. But he was, after all, a Frenchman, and that was in the 19th Century, so it really has no bearing in the case of the American priest of today.

While parishioners are not quite sure what a priest is, they are remarkably agreed upon how he should act. He should be a saint. Who but a saint can be so intimate with God? If the priest in the confessional, or better yet, the priest up there at the altar who calls down God from heaven and moves Him back and forth on the altar at will is not a saint, he must be an imposter. When the priest removes his vestments, the spell does not quite wear off. To lay people he is a teacher, and how better to teach than by example? To a lot of Catholics Christ unfortunately seems pretty remote, and the great saints are all dead, so where should they look for their model for sanctity? Why, no farther than the nearest rectory.

The task of classifying a priest leaves the non-Catholic completely non-plussed. When a non-Catholic looks at a priest he is like a little boy seeing a bulldog for the first time: he is not too sure what it is, but he expects the worst. To make matters worse, non-Catholics fall into different categories, and each of these reacts differently to priests.

Friendly Outsiders

Category One consists of those who are well informed and have had a number of pleasant experiences with the Church and Catholics. (Unfortunately, this category seems to be the smallest.) This group considers the priest to be something like a Protestant minister, only different. Different because he does not marry. Different because he wields a lot of power. Different because he rules the people instead of the people ruling him. Different because he commands so much respect from Catholics. He seems to be different because, well—because he is a Catholic priest. Since he seems to be different from creatures ordinarily encountered, he is studied closely. Here is the man, says Mr. Category One, who is the authority on the Catholic way of life. My

Catholic neighbor, Kelly, may or may not know what he is talking about when it comes to the way Catholics are supposed to live, but this priest undoubtedly does. He's the power. I'll watch him and see what this Church is all about.

Category Two is probably the largest of the categories. It comprises the group not too well informed about the Church, but not subject to blind superstition. This group expects two things from Catholic priests. The priest should live like a combination saint and Baptist minister. And then again, he shouldn't, because he is a Catholic, and worse: a Catholic priest—a dictator to his own people, somewhat un-American, and rather a sneaky character who goes around in black and will certainly bear watching.

Category Three includes those people (not a few) who are completely cloaked in superstition and bias, and are completely ignorant of the Church. These people are quite sure the priest is not human and expect each priest to come fully equipped with horns (concealed beneath that black hat), tail, hooves, and all the accessories.

Scandal So Easily Given

Sometimes it is difficult to distinguish between a Catholic and a non-Catholic. There is, however, one infallible way to do so. It is incredibly easy to scandalize the non-Catholic. If the priest has a highball handy, let him take a sip therefrom and observe the effect on the passersby. The man who breaks into a run is the non-Catholic—probably a teetotalling Baptist—and he is running for the nearest telephone to spread the news that all priests are drunkards. Or let the priest climb into a big expensive car and drive by these two men walking down the street. The one who waves at him is the Catholic. The one who just smiles is the non-Catholic, and he is smiling because he will really have something juicy to spread around today: these Catholic priests—extortioners, the whole bunch!—drive around in big cars while their parishioners beg for shoes. There are, of course, many such devices for flushing the non-Catholic, and each priest has probably encountered one or two peculiarly suited for himself.

Once the non-Catholic is disposed of, the priest is free to concentrate upon his Catholic parishioners. What does the parishioner expect of the priest?

Our Own People

He expects the priest to be a saint, an understanding confessor and friend, a good administrator, a loving disciplinarian, an infallible teacher, a reasonably good preacher, and a zealot for souls. Is that a tall order? Well, if the priest insists on singing high Masses, the parishioner also expects him to have

a good voice. Fortunately, the Catholic is willing to settle for a good deal less than all this. The priest's shortcomings are shut away in the closet with an apologetic, "Well, he's only human, I guess . . ."

Fundamentally, Catholics not only love and respect their priests, they also like them. Many of them may feel ill at ease in his presence, but that real affection and respect is there if the priest only knows how to get through to it. And it is not proportional with the entertainment value of the priest. If the priest is an entertaining person, fine. But Milton Berle, Bob Hope, and Jack Benny are only as far away as the nearest dial on the TV set. When people turn to a priest it is not because they need entertainment, but because they need God. The man in the parlor is there not to discuss business, politics, or baseball, but to discuss his spiritual problems. If the priest feels ill at ease broaching the subject of religion, the poor soul may end up telling his family that night, "Father lost ten bucks on the Dodgers last week." The parishioner needs a priest who is ready to discuss God at the drop of a hat, and he needs a priest who has made an art of finding ways to drop the hat.

Exaggerated Respect

Sometimes it seems that Catholics have too much respect for their priests.

"Why don't you go to confession?" one Catholic will ask another.

"Oh, it's late, and I don't want to bother Father."

If his house were on fire he would not feel that he was imposing upon the fire department to call it out at an odd hour. Yet he probably pays much less for support of the fire department than for support of the Church. Can it be that a fire means more to a fireman than a soul means to a priest? Or can it be that his house means more to the Catholic than his soul? Some priests make the odd-time confessioner feel that the nicest thing he could do for the priest would be to permit him to hear his confession. These priests imbue in their parishioners the view that the Church and the priesthood exist for them, and the priest's sole duty and greatest pleasure is to service them spiritually. Their service station has an "Open All Night" sign on it. The keynote in their confessional is tenderness. And the characteristic of their parish is sainthood.

Our Weaknesses

Probably the most widespread affliction of priests is their lack of humility. It is so widespread, in fact, that many Catholics probably feel that one of the Holy Orders is named Pomposity.

Take the case of Father C., a marvelous speaker. He has the ability to enthrall crowds for hours—literally. His sermons

are masterpieces and his announcements bring tears to the eyes and folding money to the collection plate. Away from the pulpit, the favorite past time of Father C. is doting on his success as a speaker. And he never quite seems to acknowledge the Author of his great gift of articulation.

Other priests are only too ready to impress a listener with their intimacy with "important" people, their importance to the parish and to the Church, their secular powers, their learning in non-spiritual fields, and even their money.

This widespread characteristic is a strange thing, and must certainly have won a promotion for the lucky devil who dreamed it up. A Catholic, you see, is much more drawn to a humble priest in matters spiritual than to an important one. If the priest succeeds in establishing his importance, he succeeds in erecting a barrier between himself and his parishioners. If he fails, his attempts lessen their respect for him. The only way a priest can win is to polish up that interior humility which he surely has and exhibit that for the edification of his parishioners.

That Captive Audience

Preaching is often a weak point of the priest. (It is here, by the way, that a lack of humility is often most apparent.) Many sermons are poorly organized, recited in a monotone, too literary, or based on uninteresting subjects. The sermon is the priest's weekly fifteen minute crack at his parish —and the people can't escape. It is time precious beyond reckoning. For many parishioners the Sunday sermon is the sole source of education on matters Catholic. It is certainly one of the first things to impress a visiting non-Catholic.

What of the subjects for sermons? Instructive sermons are always a safe bet. The effects of a pep-talk may wear off, and a fifteen minute hotfoot soon grows cold. But if you have taught someone something, he's got it, and it is going to last. Happily, instructive sermons seem to be the most interesting. One priest, who was not even a very effective speaker, gave a series of sermons on the Ten Commandments. Non-Catholics and Catholics alike flocked to hear them.

And what about sermons on prayer? This is a subject vital to every person in the parish and one that many Catholics know very little about. Finally, when the priest feels that he simply cannot find words for a sermon, let him try using the words of God. When he does this, however, he should be careful to credit the Source lest some of his people consider the material to be original.

What of the sermon itself? When a sermon is enlivened by the addition of examples from

life or from the lives of the saints, there is an audible swishing sound as the ears of the audience begin to prick up. And if the sermon is shot through with the enthusiasm, spontaneity, and sincerity of the preacher, there may be an occasional 'bump!" as someone slips off the edge of his seat. In the last analysis, of course, it is impossible to estimate the value of any sermon. A halting sermon, poorly delivered, may deeply affect a great number of people, especially when driven home by the sanctity and humility of the preacher. The Cure of Ars was so sincere that sometimes he could do nothing but weep for long periods of time during his sermons, but there are those who claim his sermons were effective.

By now some may have reached the conclusion that the life of a parish priest has its problems, too. This hybrid of a parish priest, this Thing of God's made of clay so human is indeed in a difficult position. He is the "front man" for the Church as well as the shepherd closest to the sheep.

The parish priest is the pitcher on the Church Team. Every movement he makes is fraught with importance, and eternity may depend upon his delivery. But don't be discouraged, Father. There are contemplatives behind the plate and angels in the outfield. And the Umpire is on your side.

Writing the World's History

At the funeral of Monsignor Rainer, the late Bishop Chartrand of Indianapolis, said in his sermon: "Prayer and sanctity are writing the real history of the world. The manufacturer, the merchant, the banker, the statesman, the politician —all are claiming that they are making and writing the history of the world. Some day, when all things are revealed, we shall find that some priest at the altar, some Religious in his cell, some Nun in her Convent seclusion, some pious old grandmother telling her beads, have done more to shape the final destiny of the world than all the others put together.

"Prayer and personal sanctity are writing the real history of the world."

Speaking of Converts . . .

A man converted from Protestantism is probably sincere: parting with nothing (spiritual) he only adds to what he already has. But a convert from Popery to Protestantism gives up so much of what he has hitherto held sacred, that his conversion can hardly be sincere and lasting.—Boswell, quoting Sam Johnson.

Seventh Sunday After Pentecost

July 12, 1953

Beware of False Prophets

THERE are three kinds of knowledge. One is called natural science; it uses experimentation and reason to reach its conclusions. The second is philosophy; it uses reason to search for the ultimate causes of things. Finally, there is theology; its sphere is that of faith which takes the word of God for the truth of certain facts. Science, philosophy, and theology must work together in solving life's problems, in aiding us to improve our condition here, and in securing our eternal happiness. Each remains in its own sphere: the scientist should not usurp the place of the philosopher, nor that of the theologian; the philosopher must respect scientist and theologian; and the theologian should give full rights to scientist and philosopher. Each must recognize and use the findings of the others to bring us happiness here and for eternity.

Scientists and philosophers ought to be the best friends of theology; instead they are often its enemies. You Catholic parents should be aware that scientists and philosophers affect the teaching in all non-Catholic schools. False theories get into the textbooks and minds of teachers at all levels of any educational system that does not recognize God and His word as its guide. Textbooks and teachers can and *do* directly and indirectly attack the faith and morality of students in non-Catholic schools. Do you parents realize that you must get permission to send your children to a non-Catholic Grammar School, or High School? Do you realize that this obligation binds you under pain of mortal sin?

Sometimes one hears Catholic parents say that it is not necessary to keep their children in Catholic schools beyond the High School level. Beware of becoming one of those whom Our Lord spoke of as "the blind leading the blind into the ditch!" The natural law which God has implanted in the hearts of all men forbids you to endanger the faith and eternal happiness of yourself and your children. And it is utter foolishness to ignore the fact that teachers in non-Catholic colleges and universities *do* directly and indirectly attack and undermine the faith of their pupils. As surely as you sit here this morning, many teachers in secular schools are infected with false scientific and philosophical theories. Some of these teachers have

good will; but this does not make them any less dangerous; it may even increase the danger. We must recognize the fact that Jesus Christ came into this world to set it right, to teach us how to think, how to live. His teachings touch every aspect of our lives; and He left behind Him a governing, teaching authority that we must follow, or else we perish. It is a known fact that professors in a secular university teach the relativity of truth, and that they propose that there is no such thing as right and wrong. On Good Friday a teacher of philosophy in a secular university attacked a truth of our faith that is very dear to all of us. And, among the students at this university, the Catholics number more than any other single group! Do you parents realize that you may be leaving yourself open to the charge of murder —murder of the life of the soul of your child!

Men like J. Edgar Hoover of the F.B.I. have warned the parents of America again and again. Parents are in direct control of the morality of the home. It is up to you to see that the minds and hearts of your children are trained along Christian lines. It is up to you to see that they guard their precious modesty. And you yourself cannot follow the customs of the world wholeheartedly without doing your soul serious harm. You cannot serve God and Mammon. Our Lord warns you that the happiness of your home and your children depends upon you. So "beware of false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves."

Eighth Sunday After Pentecost

July 19, 1953

Almsgiving

NO PARABLE in the New Testament is more apt to be misunderstood than the one in today's Gospel. At first glance, Christ seems to approve of the dishonesty of the unjust steward and to urge us to make friends with mammon, with riches which often lead men into sin. But we know that Our Lord could not approve of dishonesty and that He elsewhere said that we cannot serve both God and riches. Our Lord uses the example of the unjust steward to bring home a lesson to us. After all, we must admit that this steward was prudent, shrewd, and resourceful. These qualities, not his dishonesty, led his master to praise him. "The master commended the unjust steward, in that he acted prudently." Of course the steward was dishonest in using his master's oil and wheat to provide friends for himself. But the master can ironically commend the prudence with which his steward carefully provided for the future.

We must exercise similar prudence. How? By using present opportunities to secure the inestimable blessings of eternal life. At present we are stewards of the goods of this world. Soon a day of reckoning will dawn, a day when our stewardship will be over. If

we have been prudent, we need not fear or worry about the future. The master in the parable praised the worldly wisdom that led the unfaithful steward to provide for his future. Then, how much more will our Divine Master praise and reward us if we now prudently use His graces and gifts to accumulate the priceless riches of heaven.

We should give to the poor and help the needy whenever the opportunity presents itself. Our charity will pay rich dividends in heaven. Remember that charity "covers a multitude of sins." Of course, our gifts to man must be prompted by our love of God. But love of God does not exclude a desire to make up for our sins and to be happy with Him for all eternity. Nor can we excuse ourselves from giving because we have needs of our own. Did not Christ praise the widow who gave a mite, which was all she possessed? When you have little, what you give has more value before God. And, strangely enough, it is often those who are not so well off who give alms generously.

There are many imitators of the unjust steward's prudence in providing for his future in *this* life. We must not admire or praise their love of money, their infidelity, their injustice, their dishonesty. We can recognize and praise their shrewdness and prudence. And we must imitate this prudence when it comes to acquiring supernatural riches. How? Especially by our almsgiving. Help Christ in His needy. For our Lord said, "Amen I say to you, as long as you did it for one of these, the least of My brethren, you did it for Me."

Ninth Sunday After Pentecost

July 26, 1953

True Contrition For Our Sins

IN the Gospel read in today's Mass we see our Lord do something that He did not do even during His Passion — we see Him weep. Strange, is it not? For this incident immediately follows our Lord's triumphal entry into Jerusalem on Palm Sunday. After Palm Sunday one would think that Jesus had nothing to weep about. Had He not just won the acclamations, the allegiance and loyalty of His people? Had He not been hailed as their King? Had He not reached a successful climax of His public career?

Yes, but Christ is God. He saw into the hearts of the crowd that acclaimed Him. He saw that they wanted Him merely as a temporal, worldly ruler. He saw into the future — in less than one week these same people would be shouting for His blood. On Palm Sunday they cried, "Blessed is He who comes as king, in the name of the Lord." On Good Friday they screamed, "Crucify Him." And, more important for us, He looked down the centuries into our hearts —there He saw our sins and our need of true contrition for our sins.

Can we honestly say that we did not cause Christ to weep? Can we honestly say that we have never

wavered in our allegiance to Christ? How many times have we professed deep loyalty to Christ and then quite soon switched our support to His enemy? Whenever we offend God seriously, we put ourselves in the mob that savagely shouted for His death on Good Friday. When in sorrow we confess our sins to the priest, we join those who accepted Him as king on Palm Sunday. And, if we are not persevering in our allegiance, it may be that our contrition, our sorrow for sin is not sincere.

A sinner must be truly sorry because he has offended God. Merely to regret what he has done is not sufficient. A drunkard may be sorry that morning after merely because he has a splitting headache. A thief may regret his act simply because he has been caught. Such sorrow is not contrition — it is merely natural. The sorrow that leads to forgiveness in the confessional must be supernatural. Almighty God must enter the picture. But even then our sorrow can be what is called imperfect or perfect contrition. Imperfect contrition is sufficient for absolution; but perfect contrition is a more powerful force to help us remain loyal to Christ. Perfect contrition can stop some of the tears of our Lord!

You can see that perfect contrition is a powerful means to keep us loyal to Christ. But such sorrow comes only through supernatural means. We need the powerful help of God for perfect contrition. Consequently we must pray to God to give us His divine grace. This will be light for our mind and fire for our heart to obtain the sorrow that our sins should prompt in us. Often, and especially before confession, beg God for the grace of true and perfect contrition for your sins. Use the "Prayer Before a Crucifix" that usually follows the Mass prayers in your prayerbook. Take hold of the crucifix that is attached to your rosary; look at it; think prayerfully over the details of the three hours that Christ spent hanging on the Cross. All this the Son of God endured for my sins.

Think often of your sins in terms of what they did to Jesus Christ, our God. In your mind place your hateful sins along side of the generous, self-sacrificing goodness of Jesus Crucified. At such times God pours an abundance of grace into your mind and heart. Then you will have perfect sorrow for your sins. Then you will have the courage to go on in unwavering loyalty to Christ.

Tenth Sunday After Pentecost

August 2, 1953

Humility

EVERYONE who is honest with himself recognizes in himself something of the Pharisee mentioned in today's Gospel. We all tend to think well of ourselves and to despise others. Moreover, everyone recognizes that his prayer must be humble to be pleasing to God. Our eternal Father wants us to be humble, for His divine Son led a

humble life among a humble people. Christ humbled Himself even to death on a cross. He wants us to be humble, for "he who humbles himself shall be exalted" with Christ.

The modern world does not like humility! Success in every line has gone to our heads. And our impudence has brought down chastisements of our own making. Conflicts, hatred, wars, and confusion abound. Still God tries to bring us to our knees in humble prayer.

What is humility? It is truth. The Pharisee in today's Gospel blinded himself to the truth. Oh, it was true that he was not a robber, or dishonest, or an adulterer. But he was guilty of the worst sin of all — pride. Humility, on the other hand, aroused in the Publican a desire to be accounted for what he really was. Our Lord was wise in picking out two men from everyday life, for humility is for all of us on every occasion. Humility is not just for those who live in monasteries and convents; it is for every man.

To be humble does not mean that you have to let everyone walk all over you; nor does it require that you continually despise yourself. But it does demand that you consider others. Some people act as if they are alone in this world, or as if they are the number one person in the world. Be humble enough to consider the feelings, the plans of others. Check the uncharitable, the bitter remark. Forgive others. Accept correction and advice. Admit your mistakes. Praise others. And do not hesitate to help others with tasks that you consider beneath your dignity. Above all, recognize your sinfulness before God.

The Biography of Christ

"The very fact that we have such a prayer as the Rosary seems to me one of the proofs of the divinity of the Church. In its simplicity and stupendous universality the Rosary could not have been solely the product of human genius . . . The Rosary is the biography of Christ, as told by His Mother . . . a prayer that is suited alike for the wisest and the simplest." —**Stone in the King's Highway**, the life and writings of Maryknoll's Bishop Francis X. Ford, first American Catholic missioner to die in Communist China (McMullen).

Annual Pass

In churches, sleepyheads have been too numerous, but until recently we never heard of anyone claiming "deadhead" exemption from the collection. But last Sunday in our parish when the plate was being passed, one gentleman said to the usher, "Go on. I'm a deadhead. I've got a pass!"

PUBLICATIONS DISAPPROVED

by the

National Organization Of Decent Literature

JULY, 1953

COMIC BOOKS

Astonishing
Black Magic
Crime and Punishment
Crime Detective
Crime Does Not Pay
Diary Loves
Eerie
Girl Comics
Girls' Love
High School Romances
Journey into Fear
Journey Into Unknown
Lovers
Love Letters
Love Problems
Love Romances
Man Comics
Out of the Shadows
Pictorial Romances
Police Comics
Real Clue
Romantic Adventures
Romantic Confessions
Romantic Love
Sam Hill, Private Eye
Shock
Strange Mysteries
Strange Worlds
Startling Terror Tales
Sweethearts
Tales from the Crypt
The Haunt of Fear
The Spirit
Two Fisted Tales
Witches Tales
Weird Adventures
Weird Fantasy
Weird Science
Young Men

POCKET-SIZE BOOKS

AVON PUBLICATIONS

Amboy Dukes
Because of my Love
Blood In Their Veins
Confidential
Cry Tough
Elements of Shame
Georgie May
Hell-Bent With Jake
How Brave We Live
Julie, Alabama Boy in Harlem
Low Company
Moron
Nina
No Bed of Her Own
Star Lust
Taffy
The Big Brokers
The Chastity of Gloria Boyd
The Frenchman in Mohammed's Harem
The Gifted
The Headstrong Young Man
The Night Air
Thes Rough and the Smooth
Two Beds for Roxanna
Tough Kid From Brooklyn
Untamed Wife of Louis Scott
Waiting for Willie

BANTAM PUBLICATIONS

A Rage To Live
Clara
Don't Touch Me
God Has a Long Face
Louisville Saturday
Low-Down
Of Former Love
So Many Doors
The Day of the Locust
The Dream Merchants
Theresa
Thin Edge of Violence

CARDINAL PUBLICATIONS

A Stone for Danny Fisher

DELL PUBLICATIONS

Age of Consent
He Had Three Love Affairs
Really the Blues
The Sea is A Woman
The Forest and the Fort
Untamed

ETON PUBLICATIONS

Mark it with a Stone
Queer Patterns
Strip for Violence

GOLD MEDAL PUBLICATIONS

Appointment in Paris
Beyond Desire
Black Wings Has My Angel
Cocotte
Darling, It's Death
Here Is My Body
Home Is the Sailor
Lovers Are Losers
Mountain Girl
Plunder
River Girl
Run, Chico, Run
Scarlet Venus
Take Me As I Am
That French Girl
The Borgia Blade
The Cheaters
The Devil Drives
The Devil's Legacy
The Fast Buck
The Forbidden Room
The Road's End
The Sharp Edge
Thunderclap
Unholy Flame
Weep For Me
Whom Gods Destroy
Woman Soldier

LEISURE LIBRARY

Amorous Adventures
Bertrund and the Blondes
Curtains for Carla
Hot Dames on Cold Slabs
Pick-up Girl
See Mrs. Scheer
She Who Hesitates
This Way for Hell
Two Smart Dames
White Slave Racket

LION PUBLICATIONS

Bourbon Street
Cora Potts
Cry Flesh
Saskia
The Alcoholics
Westpoint Landing
Women's Barracks

PERMA PUBLICATIONS

Be My Love
Divine Mistress
Grand Hotel
Music Out of Dixie
Port of Call
Sing At My Wake
The Color Of Blood
They Had A Glory
Unconquered
Victory In the Dust

POCKET BOOK PUBLICATIONS

Lord God of the Flesh
Pride's Castle
Sultan's Warrior
The Story of My Psychoanalysis

POPULAR LIBRARY PUBLICATIONS

Angle of Attack
Ask for Linda
A Yank on Piccadilly
Bed She Made
Bitter Fruit
Casualty
Don't Crowd Me
Duke
Glitter
Golden Road
Hard To Get
I'll Get Mine
Jailbait
Johnny Bogan
Love Me Sailor
Lower than Angels
Maharajah
Main Line
Mask of Glory
Mooney
No Narrow Path
One By One
Pray Love Remember
Red Lion Inn
Season For Passion
Shakedown
Strangers in Our Midst
Sweet and Deadly
The Big Bubble
The Big Cage
The Boy Came Back
The Cruel Dawn
The Diary
The Golden Road
The Naked Rich
The Night and the Naked
The Night Thorn
The Nymph and the Lamp
The Spell
The Traitor
Torment
You Can't Catch Me

PYRAMID PUBLICATIONS

Bitter Love
Cage of Lust
Downfall
Farm Girl
Georgia Hotel
Hospital Doctor
Let's Go Naked
Love Camp
One Way Street
Stella and Joe
The Come-On
The Dark Urge
The Heavenly Sinner
The King's Mistress
The Shame of Mary Quinn
23 Women
Yama, The Hell-Hole

RED SEAL PUBLICATIONS

Bride of the Sword
Lili of Paris
Love Isn't For Now
One For Hell
Sea Waifs
The Golden Sorrow
The Marriage Bed
The Quest
This Too, Is Love

SIGNET PUBLICATIONS

Act of Passion
A Wind is Rising
A World I Never Made
Back of Town
Conjugal Love
Cornbread Aristocrat
Death Is A Round Black Ball
Down All Your Streets
Episode In Palmetto
Finistere
Elinda
Forever Amber
God's Little Acre
House in the Upland
I, The Jury
Journeyman
Judgment Day
Knock on Any Door
Laird's Choice
Long November
Lie Down in Darkness
Loved and the Lost
Love Without Fear
Meg
One Lonely Night
Please Call Estherville
Portrait in Smoke
Pressure
Prettiest Girl In Town
Renee
Sanctuary
Serenade
Soldier's Pay
The Age of Longing
The Big Kill
The Catcher and the Rye
The Girl in his Past
The Hoods
There's No Home
The Revolt of Mamie Stover
The Woman of Rome
The Unwanted
Tobacco Road
Tragic Ground
Trouble in July
Vengeance Is Mine
Where the Town Begins

MISCELLANEOUS

Come Night—Come Desire
Confession of a Hat-Check Girl
Dagger of Flesh
Dance Hall Girl
Dream Club
Forbidden Fruit
Four Dames Named Sin
Girl from Mimi's
Give Me Ecstasy
Harlem Model
Harlem Woman
Her Candle Burns Hot
Heyday
Honky Tonk Girl
Hot Chocolate
House of 1000 Desires
Immoral Woman
Innocent Wanton
Junkie
Lay Down and Die
Lida Lynn
Love
Mistress on a Death-Bed
Naked Desire
Night of Ecstasy
Off Limits
Passion Has Red Lips
Passion Is a Woman
Pickup Girl
Play Rough
Raise the Devil
Reckless Girl
Red Headed Wench
Savage Love
Season For Sin
Sexual Behavior of Unmarried Women
Slaves of Desire
Sleepy Time Honey
Stag Stripper
Street of Dark Desires
Street of Sin
Sweet Savage
Tease the Wild Flame
The Alcoholics
The Bohemian
The Come-on
The Lusty Land
The Tigress
Temptress
The Affairs of a Mistress
The Bastard
The Twist
They Call Her Easy
Thrill Girl
Tonight For Sure
Tough Cop
Very Private Secretary
Wanton By Night
Warped Women
Where They Breed
White Slave

MAGAZINES

Adam
All-True Fact Crime
Amateur Screen and Photography
Art and Camera
Art Photography
Authentic Detective

Bare
Beautiful Girls
Beauties
Beauty Parade
Best True Fact Detective
Big Time
Bronze Thrills
Burlesque

Candid Photography
Cartoon Humor
Cheers
Comedy
Confidential Confessions
Color
Cover Girl Models
Crime Annual—1953
Crime Detective
Crime Exposed

Dare
Daring Detective
Detective Book Magazine
Detective World
Detective Yearbook—1953
District Attorney Detective

Exclusive Picture Detective
Eyefull

Fact Detective
Famous Police Cases
Fantastic Adventures
Figure Photography Annual
Flirt
Focus
Frolic
Fun Parade

Gala
Glamorous Models
Good Photography

Headquarters Detective
His
Hit

I Confess
Intimate Romances

Joker
Jackpot
Jest
Jive

Laff
Laff-Annual
Life Romances
Line-Up Detective
Love Diary

Man to Man
Modern Man
Movie Spotlight
Movie Play
Mr.
Mr. America
My Confession
My Romance

Nifty
Night and Day

Our World

Pace
Pack of Fun
Paris Life
Peek Show
People Today
Personal Romances
Photo Arts
Photography Workshop
Picture Follies
Picture Fun
Picture Show
Pix
Police Record Detective
Popular Psychology Guide
Police Detective
Prize Winning Photography

Real Detective Cases
Real Story
Real Western

Salon Photography
Secret Confessions
Sensational Detective Cases
Sexology
Show
Sir
Show Girls
Smash Detective Cases
Stag
Stare
Special Detective
Sunbathing
Sunshine & Health

Tab
Ten True Crimes
The Girl Friend and the Boy Friend
Timely Detectives
Titter
True Cases of Women in Crime
True Crime Cases
True Life Detective Cases
True Love Stories
True Police Cases
True Police Yearbook
21-The Magazine For Young Men

Uncensored Detective
Underworld Detective
Vue
Wham
Wink
Whisper
Wit and Humor
Your Psychology
Zip
Zowie

List prepared by the Chicago Archdiocesan Council of Catholic Women.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is $1.00 per year. Copies of the list in quantity are priced at 1c each.

NOTE: A Club to obtain pocket-size books for teen-agers may be organized (usually in school under the direction of a teacher). This Club may obtain information about books from the Teen Age Book Club, 351 Fourth Avenue, New York 10, N. Y.

English Protestants and 'Church'

Dr. Cyril Garbett, Archbishop of York, has attributed the falling off in church attendance to: (1) the shortage of clergy, (2) the opinion of many people that modern scientific discoveries have disproved the truth of Christianity, and (3) the inability of a large proportion of the population to see any real relevance of the church and religion to private and public life.—**The Montreal Daily Star.**

Continued from page 492

the ambulance whisked him off to the hospital. At home, we immediately 'phoned the pastor of the parish in which the hospital is situated, apprising him of the case and asking him to step over (two blocks!) and confirm the man.

"Nope," he replied. "Don't believe in it. Haven't confirmed yet and don't intend to start now." Then he hung up.

It left us wondering. He's the type that's apt to preface his remarks, "Well now, of course, the Pope's entitled to his opinion, too, but the way I see it . . . "

'Hard Saying'

WE clipped this from *Theological Studies* (Vol. xiv, No. 1, March, 1953, pp. 34-36) as of interest to our readers, since it concerns THE PRIEST. As one of America's leading theologians, Father Gerald Kelly, S.J. needs no introduction. The general subject under discussion was the morality of gambling. At the risk of simplifying a careful survey (cf. the original, by all means!), we pick out for you one paragraph:

"Lack of time prevented the theologians from discussing church raffles and bingo with reference to existing gambling laws. An article by Henry Haacke deals briefly but pointedly with this topic ('Church Gambling and the Civil Law,' THE PRIEST, viii, Feb., 1952, pp. 111-112). For Fr. Haacke the issue is simple. Even though these laws may be merely penal (a supposition that he rightly questions) should not Catholics obey them out of respect for law and for the sake of good example? How is the pastor to speak effectively on the duty of citizens to obey lawful civil authority or against civil officials for failing to do their duty, if he himself encourages any kind of law-violation or the 'winking' at such violations by officials? Fr. Haacke's courageous statement may be unpalatable to many, but it would be difficult to puncture his logic."

Give 'em Liberty

A FRIEND of ours, an ardent Catholic doctor, just sent us, in some indignation, a copy of *Liberty*. It seems that he is now to be a regular recipient of the magazine—it was mailed to his office to take its place alongside *Colliers* and the rest, for the instruction of his patients, or at least for their distraction, or destruction.

Liberty is not the old magazine you are probably thinking of, one edited by our late friend (God be merciful to him) Fulton Oursler. This one is by no means comparable. Not exactly a "hate sheet," it is put out under the auspices of the Review and Herald Publishing Association, Takoma Park, Washington, D. C. If that is still mysterious, we might add that so far as we can learn this is an organ of the Seventh Day Adventists.

A beautiful job professionally, and named nicely for the attention of the new reader, slick, well illustrated and well written—we admire a lot of things about it, at that.

It so happens, however, that its main purpose seems to be to attack the Church deviously and indirect-

ly. It has been full, issue after issue, of Agnes Meyer's line about secularism in education (*the* distinctive American contribution to education according to Agnes); studded with bits of news calculated to show the harm of interference of Church with State; loaded with apparently learned articles in praise of the McCollum decision, and the like.

As a matter of fact though we are interested in it for quite another reason. Anti-Catholicism is, after all, old hat in the modern world. What we would like to know is, rather, do we have anything comparable to *Liberty* on our side of the fence—any comparable organ of propaganda that reaches the non-Catholic mind and disseminates our ideas as, in all good faith no doubt, these people disseminate theirs? We haven't been able to think of anything so far.

A Catholic Effort Should Be Organized

Then do we use any of our established magazines, say *America* or *The Catholic World* or *Sign,* or *Information* in a similar fashion? Do we get them into doctors' and lawyers' offices and into public places where they will be picked up by the general public? Possibly the question cannot be answered categorically.

Years ago in THE PRIEST we wrote up the story of one of our fellows who had started a one-man propaganda project by leaving behind him almost everywhere copies of Catholic magazines—in movies, on busses and trains, in offices, etc. We do not know whether, thanks to our publicizing his apostolate, his tribe like Abou Ben Adhem's ever increased. We know also that the Legion of Mary in Seattle (and doubtless elsewhere) distributes *Our Sunday Visitor* in the depots and other public places. There was a famous Pete Fitzgerald too in Seattle, a saint if we ever knew one, who used to cover the Skidroad and buttonhole the old "winos," and in the course of his campaign press Catholic literature upon them. He converted or brought back innumerable men by his kind gentle insistence and his evident moving Faith. But these are sporadic attempts.

Has there been anything on a national scale? We would like to know. We are just inquiring, that's all. Of course there is always the program of the Knights of Columbus — altogether extraordinary — but not what we mean here. Oh, by the way, what did we do with last month's Catholic magazines?

Hearing Confessions

ONE thing the laity surrounds with great mystery as well as reverence (as they should) but withal with curiosity, is the hearing of confessions. Only they never seem to realize the (at times) sheer drudgery of it and the deadening monotony and silly sameness of sin. Remember Professor Laileb in Knox's "The New Sin"? —"Go to Hell as best you may with the assistance of those dreary hackneyed sins whose familiarity almost sickens you of them."

The late Father McNabb, as quoted by D. W., in *The Tablet,* thus described the hearing of nuns' confessions—bless them: he said it was like being nibbled to death by ducks. It consoled us no

end that so great and zealous and simple a soul as Fr. McNabb could find the confessional trying. Invoke his aid next time when the summer heat and the fatigue and the ennui all accumulate.

Odds & Ends

OUR dentist was telling us about how broad-minded his dad used to be. Seems the old boy couldn't see the sense to all these differences in religious opinion: Catholic Faith, Jewish Faith, Baptists, Methodists, and so on. He couldn't see why there shouldn't be just one big universal Presbyterian Church.

* * *

Father DegliUomini writes us from Angola, New York, that his parish sent out questionnaires to parents asking whether or not they intend to enroll their children in the parish school this fall. One reply came back:

"Father, you are a man of noledge I intend to inter my son in your skull."

* * *

A letter from an American Benedietine at work in Tanganyika has a few provocative thoughts of more than personal interest:

"You rightly admire the work of the White Fathers," he writes. "Perhaps, or rather, without a doubt their outstanding achievement has been the establishment of a native clergy. You would have to see the real Africa to realize what they have done and especially that they have brought their clergy to the point where some are being chosen as Bishops. I would say they have done so mainly because they themselves are diocesan priests. I must admit that so far the religious orders have lagged behind, and the White Fathers are thirty years ahead in this.

"I often wonder why some of the large dioceses at home don't undertake foreign missions. Without a doubt volunteers would be forthcoming. The diocese could help with the finances, etc. One drawback might be the lack of organization, but that could be overcome. To my mind it would be worth the try.

"All of which sounds a bit disloyal to the religious orders, but actually not. There is enough work for everybody."

* * *

Don't forget to add "Blessed be her glorious Assumption" to the Divine Praises, right after the reference to the Immaculate Conception. We notice that some parishes still omit the invocation, "Queen assumed into heaven," added last year to the Litany of Loretto.

Cata — Who?

FR. HOPPINGS sends in this true story from the base at Harlingen, Texas. Seems he was instructing some prospective converts and had the bright idea first of all to give them a preview of the sacrament of Baptism by running through the ceremonies. He side-tracked at one stage when the vial marked O.C. caught his eye, and asked if any of the GI's knew what a catechumen was. One thought he did, and he must have been from the Bronx. Anyway he came right back with the answer: "Sure!—he's half Cat'lic and half human!"

Correspondence

English or Latin?

HURRAH for Aubrey J. O'Reilly, Chaplain U.S.A. Finally, someone has come to the fore in behalf of retaining Latin in the Mass. The reasons he adduced were most compelling.

Three military installations within the confines of this parish bring us in contact with military from all over the world. Despite the use of the vernacular for Leonine prayers, they had one excellent tie in the common tongue of Latin which made them "feel at home."

Changing to English is as poor a method as is modern "progressivism" prevalent in the schools today—because a thing is hard or has some difficulties the good traditional things are scrapped. If ever the English-Mass proponents win out, I have no doubts that there will shortly thereafter be a shift back to the mother tongue.

If only there were a few more articles in THE PRIEST of a "pro" nature for the preservation of Latin! Let the best man win, even if it is the man who is too lazy to give some fundamental Latin instructions to the people.

Francis J. Pointek.

Randsburg
California

English, By All Means

CHAPLAIN Aubrey J. O'Reilly does not want "to get in on the act" and then procedes to do exactly that by repeating the same old reasons that have been taken care of by generations of advocates for "vernacular in the Mass."

1) His assumption that only Americans are calling for the mother tongue in the "proper" parts of the Mass neglects the fact that the same change has been advocated by Germans, Dutch, Austrians, French, English and—lo and behold!—Italians, not to speak of missionaries.

2) Latin in the Mass has not served the Church for 2,000 years. It was introduced to change from the liturgical Greek to the vernacular Roman tongue in Rome in the third century or earlier. For African cities in Gaul and Spain, the case was not quite as simple.

3) The Catholic Church comprises Eastern Rites in their languages and therefore neither unity nor Catholicity is the same as "uniformity."

4) The G. I. from Kansas City is not able to understand the priest's reading at the altar, from the missal, either in Korea or in his hometown church. Does this rather negative "feeling at home with unfamiliarity" really contribute to the cause of Chaplain O'Reilly? How about the sermon—would that be a Latin explanation of the Latin text in both places?

5) Chaplains *per se* serve soldiers of their own tongue, *per accidens* local Christians. Why make the accidental decisive in argumentation, when we lose our greatest opportunity to bring the inspired word of God, the treasury of prayer accumulated in 2,000 years, to our own men?

The late Fr. S. J. Gosling used to call these "argumenta ex tourismo." We have a new variety: "Argumenta ex infamiliaritate producente familaritatem Nebulosam" —if you will excuse my Latin!

Correspondence

Poor old Henry VIII, why quote him? I prefer William Shakespeare, whose merits about the language are slightly greater and who, it seems, was a Catholic after Henry VIII. Please serve new arguments for a fruitful discussion.

H. A. Reinhold
St. Joseph's Church
Sunnyside, Washington

Fr. Reinhold's letter we run here with great pleasure. All of Fr. O'Reilly's objections have been dealt with in the past in the pages of THE PRIEST by Fr. Reinhold himself and by others. This is not to imply that our readers need agree with such views. Fr. Reinhold's little letter does serve, however, as a neat summary of the position. May we also recommend to interested readers the magazine, *Amen,* published by *The Vernacular Society* (published quarterly at a dollar a year—1590 Green Bay Road, Highland Park, Ill.). It gets its fascinating title from I Cor. 14: 16, "How can one who holds the place of the layman say the Amen to thy thanksgiving, since he does not know what thou art saying?" We will let the exegetes take it from here! However, one who reads *Amen* will at least know the true merits of the case for the vernacular and will be spared the embarrassment of missing points.—The Editors.

'Mary Bridget O'Reilly'

THE following is a summary of a report received recently from a Sister of the Trinitarian Order in Charlotte, North Carolina. Her report concerns a woman who uses the name of Mary

Retreat Reading

PROGRESS IN THE RELIGIOUS LIFE

by Bernard J. Kelly, C.S.Sp.

A companion volume to his previous book, **First Steps in the Religious Life,** this new work deals frankly with the problems, discouragements and dangers which every religious must face and vanquish in his later life. **$2.50**

OBEDIENCE

by Various Authors, translated from the French

This volume, the third in the series which began with **Religious Sisters and Vocation,** discusses "the nature and exigencies of the virtue and vow of obedience in its immovable roots and what is common in all forms of the religious state as well as from the point of view of its 'adaptations' to feminine psychology and to contemporary circumstances." **$3.75**

THE BOOK OF PSALMS VOL. I: PSALMS I-LXXII,

translated fro ma critically revised Hebrew text with commentary by Rt. Rev. Msgr. E. J. Kissane

The present commentary is an attempt to garner the fruits of modern scholarship and bring them within the reach of the average theological student. No difficulty is shirked, and in most cases a fresh point of view or even a new solution is presented. **$5.75**

EDWARD LEEN, C.S.Sp.

by Michael O'Carroll, C.S.Sp.

The first biography of Father Leen, one of the great spiritual writers of modern times. The book shows the man himself—an unusual man, gifted, idealistic, sometimes frustrated but, through an indomitable Christian spirit, turning all things to profit and achieving a great deal in a relatively short time **$3.50**

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Correspondence

Bridget O'Reilly and pretends to be an ex-nun.

One afternoon in March, Sister had a phone call from a woman who introduced herself as Mary Bridget O'Reilly. She wanted to discuss a problem and she was invited to come to the convent in Charlotte. She spoke with a brogue that matched her Irish name. During the interview which lasted three hours, Mary Bridget said she was an ex-nun, and in general she spoke and acted irrationally (though that may have been part of an act).

On the next day, Sister phoned both the local pastor and a Catholic F.B.I. agent and described what had happened and her suspicions that the woman was an impostor. By a coincidence Mary Bridget came to the convent while the F.B.I. agent was visiting Sister late that day. The agent insisted on an interview with Mary Bridget who soon lost her brogue, said she was born in Brooklyn, was not even a Catholic, and was really named Mary McMillan. She also admitted that she had made this same pretense before, and had been arrested in Albany, New York.

The F.B.I. agent made her sign a sworn statement giving a resume of her life, the agent and the Sister signing as witnesses. The F.B.I., however, decided it was not a Federal but a city case, and since the Sister preferred not to press charges the case was dropped. At the close of the episode Mary Bridget seemed very repentant and apologetic.

Any further information that might seem to fit this case will be appreciated.

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Catholic Teachers In Public Schools

Say — what about Catholics teaching in public schools? I can't remember ever seeing an article in any publication treating of them, nor have I heard of the Church having any organization or publication just for them.

It doesn't seem possible that we are overlooking such a vast army of Catholics of the highest profession and in a position to do such a tremendous amount of Catholic Action; but I have questioned teachers in grammar, junior-high and high schools and not one ever heard of an organization or publication to aid them. Indeed, several thought it strange that there wasn't any.

I would appreciate it if you would publish a list of several such organizations and publications and also of some books treating of their role in Catholic Action.

Paul Clark

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Correspondence

N.O.D.L. Appeal

YOUR readers might be interested in the enclosed circular, which we hand to magazine dealers in this district.

(Rt. Rev.) Joseph J. Truxaw
District Director, N.O.D.L.
Los Angeles, 15

This Is An Appeal From Your Customers

On your shelves there are displayed magazines and booklets that are as dangerous to our boys and girls as are *poisonous drugs.*

Everyone knows the bad effects of reading lewd, suggestive, obscene stories, jests and pictures, especially the so-called "Art" Nudes.

Decent minded people can do a great deal to remedy this evil. We appeal to you to safeguard our children as you would safeguard your own.

A helpful Code to judge what is objectionable in publications:

(A) Those which glorify crime and criminals.

(B) Those which are largely sexy.

(C) Indecent pictures and nudes.

(D) Articles on illicit love.

(E) Disreputable advertising.

This Code is adopted by the National Organization For Decent Literature.

No magazine dealer is obliged to display questionable material. All periodicals on newsstands are *fully* returnable. Put aside all indecent stuff and have it credited to you at the next delivery. In this way Publishers will learn that the Public does not endorse such obscene reading.

We are confident that you will

cooperate with us in this clean-up campaign, for which we are most grateful.

Caute, Patres!

RECENTLY I was the victim of an entirely new approach or "touch" and I would like to warn my brother-priests against it.

Late Sunday evening, a rather well dressed but much disturbed and very apologetic individual called at the rectory. He was a perfect actor, and very haltingly he told me the following story (much condensed in this account):

He was in despair and did not know where to turn, had been released from the penitentiary ten days earlier. He had tried to get work, but his record — and his age (58). . . Well, anyway, his money was giving out — but he didn't want any from me. Oh no! I was merely to help him get a job. He wanted to go straight, but everybody was against him, etc. ad inf. He took my suggestions with effusive gratitude and even allowed me, after a fine show of refusal, to tuck five dollars into his pocket.

Next afternoon he 'phoned from a neighboring town. He had found work and wanted me to share his joy. Could I let him have just a few dollars to buy work-clothes and food until his first payday? I could, and did — very generously. Three days later he needed more money, and only then did I wake up.

Another tale: A weeping, middle-aged woman came with the

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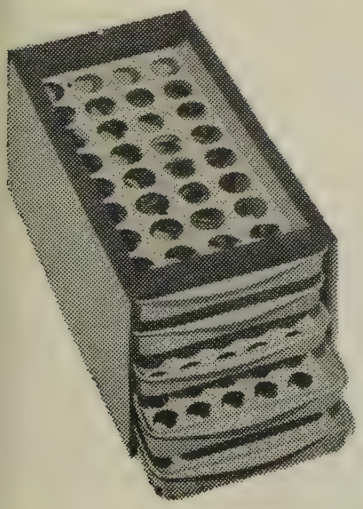

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Correspondence

following story. Giving a false name and address, she confided that she had just received a wire from the Government notifying her of her son's death in Korea. After I had sympathized with her, she told me she needed $15.00 to tide her over. I had just that amount in my billfold, so you can guess the rest. As it later developed, there wasn't a word of truth in her story, but that did not help me.

Name Withheld
California

Give A Ciborium Instead

MANY people like to give, as a memorial to some loved one, a chalice that will be used at Mass daily. Their wishes are frustrated, at times, after they have given the chalice, because it is not used. Newly ordained priests nowadays have their own chalices, and parish chalices lie in the safe, unused.

I guess (it's just a guess: I have no statistics) that if the pastors of the United States were to put together only those chalices in their keeping which have not been used even once in the past five years that there would be a supply sufficient to provide for all the mission churches in our country for years to come.

So I offer this suggestion for people who want to give a chalice to their parish church: Give a ciborium instead. It is intimately connected with the Sacrifice of the Mass, it serves Our Lord both as throne room and sedia gestatoria in which He is carried to His loved ones, and is much more likely to see frequent or even daily use than a gift chalice.

Theodore L. Flynn
Alabama

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TWO years ago a non-Catholic manufacturer asked if he might donate his services to the work of the Sacred Heart Program. This generous offer enabled us to offer at one-tenth its former cost a beautifully framed picture of the Sacred Heart. The publicity freely given by the Catholic press precipitated so enthusiastic a response to this non-profit program that 1,500 schools, parishes, and organizations took advantage of it and brought about the consecration of 200,000 homes to the Sacred Heart.

But repeatedly we have had requests for a companion picture of the Immaculate Heart of Mary. We have now completed companion pictures. One again the pictures are given at cost.

The Sacred Heart has stated that He would consider all of His efforts to show His love to us as nothing if He would receive a return of love. There is available also a new plan of "Twelve Promises *TO* the Sacred Heart" which is specifically designed to enable the individual to make that "Return of love for Love" to the Sacred Heart.

We hope that you will be able in some way to give publicity to these non-profit programs.

Eugene P. Murphy, S.J.
Director
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Correspondence

"Professed," that is to say the house where the novices after their first temporary vows, are educated in humanities and philosophy. At present there are 22 novices here. They are maintained from this monastery as there are no funds set apart for this. The income of this monastery is insufficient to cope with this rather heavy expense, unless we get some pecuniary aid from abroad at least in the shape of Mass intentions. As there are eleven priests here, it is convenient to say Gregorian and sung-Mass. The local collection of Mass intentions is insufficient to meet our needs. Besides the local rate of Mass stipend is not much, say about 30 cents. Kindly therefore help us in our financial straits, by sending us some Mass intentions either ordinary, Gregorian, or sung-Mass to enable us to carry on peacefully with this arduous work of the education of our young members.

Your Reverence will, please, find below the recommendation letter of His Grace the Archbishop of Madras. The donations may be sent to me directly or through His Graee the Most Rev. Dr. Louis Mathias, S.D.B., Archbishop of Madras, Archbishop's House, Kingsford, Chetpet, Madras 10, S. India.

Assuring Your Reverence of the most grateful prayers of these young generous hearts,

I. Mammtoid, Prior

St. Joseph's Monastery
P.O. Koonammavoo
Via N. Parur
T.C. State
South India

Do Announcements Click?

LAST Advent I was assisting in a parish over the week end. Before my first Mass on Sunday morning, I glanced hurriedly over the announcements. Most of them were ordinary. Then this caught my eye: "Next Sunday at 1:30 the parish and priests will give a Christmas treat to the altar boys."

Looking up at the three altar boys who were waiting to serve my Mass, I whispered confidentially, "Pay close attention to the announcements this morning. There is something important here for you."

Reactions: smiles; quizzical wonderment.

After Mass I asked the three whether they heard the important announcement. Yes, they knew there was going to be a Christmas treat for them, but none of them knew the date and the time. (This was not a Mass in the wee hours when sleep hangs heavily on the youthful brow.)

On re-examining the announcement I suspected what was wrong. The boys had probably been daydreaming during the announcements, as most people apparently do. Then at the words "Christmas treat" or "altar boys" they were activated into consciousness. But the first part of the sentence had been completely lost.

For my second Mass two lads arrived to serve. I alerted them

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in the same manner as I did the others. However, I reworded this particular announcement: "The altar boys will receive a Christmas treat from the parish and priests next Sunday at 1:30." Needless to say, when questioned after Mass, both lads had the particulars down "cold."

I have heard priests complain that their announcements are futile, or that their announcement bulletins were not read. I am inclined to believe that the trouble may lie in great part with the psychology of presentation. Since most people are usually not interested in announcements that do not concern them, it may be wise to begin each announcement by mentioning the group to whom the announcement pertains. Hearing their group or organization named may quicken their attention for the particular announcement.

In making announcements, I have often used this formula, and I have found it quite effective.

1. What group concerned or who invited: all parishioners, Holy Name Men, Christian Mothers, etc.
2. The event: meeting, picnic, dinner, play.
3. Sponsored, given, or presented by. . .
4. Place.
5. Date
6. Time.

While this arrangement has certain psychological advantages, priests generally realize, as also the advertising experts, that there is no sure-fire announcement method.

We, too, occasionally nap.

Gerald M. Greenewald, O.F.M.Cap.
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